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# Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

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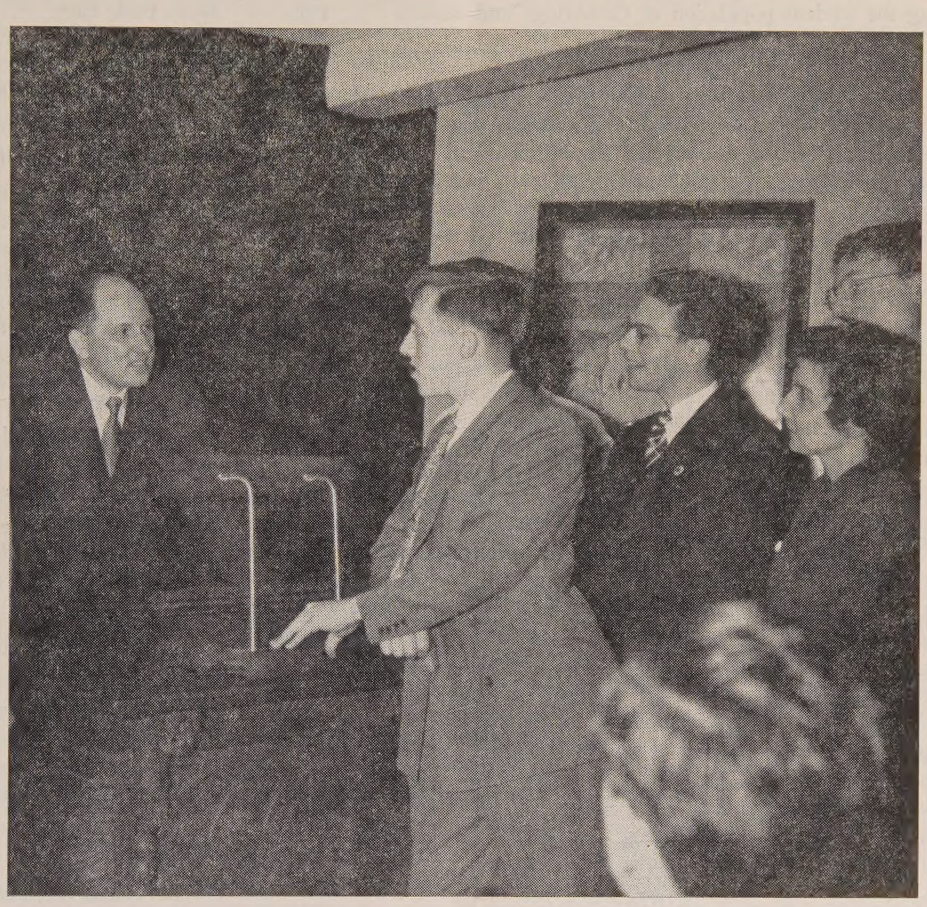


METHODISM AND COLLEGE STUDENTS

*"More often than not the speaker must defend his major thesis in the lively give and take of the discussion period which follows."*

*(See page 11 for story)*

June 7, 1950

## FROM COVER TO COVER

Bishop Fred Pierce Corson, resident in the Philadelphia Area of The Methodist Church and recently returned from a tour of South America, reports that South American Methodism is advancing under difficulties. ..... Page 3

The story of PETER AND MOLLY WILLIAMS, devoted sexton of the old John Street Church, New York City, and custodian of the Preacher's House, is told by the Rev. Arthur Bruce Moss, present pastor of the church. ..... Page 4

Dr. Eddy Asirvatham, professor of missions and Christian international relations at Boston University, sets forth the problems of CHRISTIANITY IN THE NEW INDIA. This is the first part of a report covering Dr. Asirvatham's recent trip to the Orient. ..... Page 9

The Rev. Paul Stopenhagen, minister to students at Harvard-Epworth Church in Cambridge, Mass., tells us that METHODISTS CAN TAKE PRIDE in the work of the Wesley Foundation among the student population of Cambridge and Boston. .... Page 11

## READERS WRITE

### Salient Bits

The Commission is grateful for the recognition you have given our work on your May 10th cover of ZIONS HERALD.

Your editorial, "Recruiting for the Kingdom" is most timely. Permit me to add two salient bits of information.

(1) From a sampling of 25 Methodist colleges across the continent of all their ministerial students from 1935-45, we learned that 70 per cent had their first challenge and inclination to enter the ministry by their 16th birthday (which means junior high and senior high) and that 95 per cent made their final decision for full-time Christian service by their 20th birthday. For this reason, we have been directing our vocational appeals to the high school group more than to the college group. We learned that 3.8 per cent of those entering full-time Christian service in The Methodist Church had made their decisions while in college and that 3.8 per cent, who entered college with the intention of going into full-time Christian service, fell by the wayside during their college days. This last group who gave up full-time Christian service while in college may indicate a merited screening.

(2) No doubt you know that we have organized vocational commissions in each annual conference and held over 80 vocational conferences where full-time Christian service of all types have been presented. The response to the recruiting conferences are most encouraging. In conferences where recruiting conferences have been held as many as three years, the number of young people in colleges preparing for full-time Christian service has more than doubled and the quality of personality and scholarship has been increasingly accelerated. As an example, a freshman class in one of our seminaries had an average I.Q. of 117 and in another seminary the I.Q. and college grades of the theological students was higher than that of the law and medical schools. These are some of the factors that lead us to feel that we are on the right track in our vocational guidance and recruiting program.

(Rev.) J. RICHARD SPANN,
Commission on Ministerial Training,
Nashville, Tenn.

### Victorious Service

I want to thank you for publishing in the HERALD of May 10th the story of Miss Dickinson of First Church, Everett, Mass., by Dr. D. H. Hickey, and also the letter from the Rev. G. Albert Higgins that helps to round out a story of two remarkable Christians and their victorious service. Unobtrusively, but with great effectiveness, they wrought for the kingdom. I am glad that I knew both and I am sure a host of those who have worked in the old First Church will rejoice that you gave this story a place.

I have sometimes wished that I could have known the third member of this household — the mother — for I have a feeling that she too had her part in the marvelous ministry of her husband and daughter.

(Rev.) C. C. P. HILLER,
Melrose, Mass.

### Silver Bay

I am sending you herewith the formal program of the conference on the Christian World Mission at Silver Bay, July 12th to 19th, 1950. This is one of the strongest missionary education conferences for the training of leaders.

The chairman this year is Dr. Jesse Wilson of the Baptist Missionary Society, New York Conference. Besides the regular classes taught by experienced leaders, the popular platform hours will prove most interesting. Among the more important leaders will be Dr. Luman Shafer, recently returned from Japan; Dr. Glora Wysner, author and educator, who recently made a survey of the Christian Mission in the Near East and who wrote the study book, "Near East Pan ama;" Dr. M. A. Chirgwin of the Lond Missionary Society; Dr. Alexander Miller New Zealand and Union Seminary in N York; Dr. Robert Scott, Congregational n sionary from China; Bishop A. W. Pickett India; and Dr. Robert W. Shields who v bring the Sunday morning sermon. He pastor of the Baptist Tabernacle, Lond England.

Besides these world leaders, the home n sionary situation will be in capable har under the direction of Dr. Herman N. Mor author of "Again Pioneers," and chairman the Board of National Missions for the Pr byterian Church.

For information and reservations, wr the Rev. Gilbert Q. LeSourd, 156 Fifth Av New York City.

(Rev.) KARL QUIMBY, *Cultivation Secreta*
Board of Missions and Church Extensi
of The Methodist Chur

### Dr. Bruce's Chronicle

Thanks for the space given in the Mar 22nd issue to the review of "A Chronicle Achievement." I can but hope that all t fine things that D. B. Alpert said there a not too far from the truth.

In the review in the HERALD it has plea me to find myself sandwiched in betwe Sam Higginbottom and Peter Bertocci. spent some delightful days with the Higg bottoms at Allahabad in 1930. I saw to that they got a copy of the "Chronicle" a that has led to a renewal of the earlier frie ship. Peter Bertocci is a former student mine, and is also one of the "boys" in t "Chronicle."

ROBERT E. BRUCE
Redlands, Ca

EDITOR'S NOTE: "A Chronicle of Achie ment" is the story of the Professor Augus Howe Buck Educational Fund, written Professor Bruce before his retirement fr the Boston University faculty last year, a published by the Boston University Press.

### A Red Flag

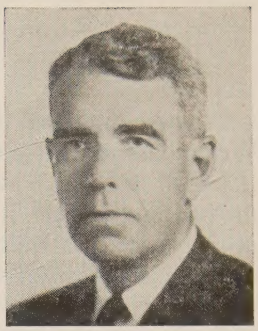
The official declaration in the Method Discipline must be a red flag to the re tionaries: "An equitable division of the pr uct of industry. . . . Some form of secur for old age. . . . Insurance against inju to the workers. . . . The subordination the profit motive to the creative and co-ope tive spirit. . . ."

Is it not possible to arrest this interest the church in "social action" and social b terment? Why cannot we practice the a long slogan: "Every man for himself a let the devil take the hindmost." Shou not the next General Conference abolish t Social Creed or omit all phrases that have "pink sound?"

(Rev.) WM. P. KING
Nashville, Te

# uth American Methodism Under Difficulties

FRED PIERCE CORSON



*Bishop Corson*

HE METHODIST Church is growing in South America as perhaps nowhere else in the world. It rowing because of the devotion and sacrifice of the misnaries and the Christian workers.

o indicate what is happening we cite a 10 per cent owth in the membership of the church in Chile during past year. Under the leadership of Bishop Balloch emphasis on evangelism revealed that the years of cultition had really produced a harvest.

he expansion of the Church in Argentina, handicapped cause of the lack of funds to start new work, has, as a sult of Bishop Barbieri's plan for advance, become a ared responsibility with the River Plate Conference and Division of Foreign Missions participating.

Brazil holds the record of growth for all the branches Methodism. The statistical report of the growth of the urch for the quadrennium, which was given at the eneral Conference, was a thrilling story. Church memrship had increased 19 per cent and Sunday school enllment 29 per cent. One hundred and twenty-nine new urches had been started during the quadrennium and e average per capita giving of the church member for 49 was $15.75 — an almost unbelievable figure consided in the light of the Brazilian wage scale.

The Methodist Church entered South America as a misonary undertaking by way of the schools. Seventy-five ars ago when the work really began, there was no other ntree possible because of the Roman Catholic influence on government and public opinion.

At present there are some thirty Methodist institutional hools of recognized standing with about 20,000 students sides scores of primary schools conducted by local urches.

The South American schoolmen know that their ultinate objective must be evangelism. Commitment as well s infusion is a most essential part of the process of educaon for the good of South America. They were frank say that they had "fallen short of the glory of God" t this point, an acknowledgment which would be the eginning of wisdom for many of our church-related choolmen in the United States.

THE NEEDS of South America should determine the pattern of our mission work there and of our provion for it. The emphasis on education is justified by an lliteracy which is as high as 85 per cent of the population n some sections and which averages 50 per cent for the ontinent. The need for Protestant education cries to the nited States for help through the mental slavery which he Roman Catholic Church has inflicted on the life of the outh American people. The Protestant school has not een overdone in South America.

South America needs what every free country must have — a prosperous, self-respecting, educated, God-fearing, intelligent, industrious middle class. And Protestantism because of its gifts and powers has a real responsibility for doing as much as it can to create and establish this middle group in South America society.

The program required to do this has already been established. Its present need is for expansion. The church, the school, the clinic, the farm, the workshop, the social centers, national leadership and missionary helpers are all there but what we have is not enough. If its total could be doubled in this quadrennium, the gains could be easily quadrupled; and the indigenous strength which resulted could send the church forward under its own power with the possibility that the additional help from the United States could be devoted completely to South American home missions work.

Two facts must be realized by the church here regarding all our mission work. The first is that mission work now is expensive. Building costs are comparable to those in the United States and unattractive and inadequate buildings in countries where Roman Catholicism has built so substantially and suggestively will hinder rather than help the cause. Costs for maintaining our work have also greatly advanced, and the support of a missionary in the field has increased to the point that with our enlarged giving to the Division of Foreign Missions last year a net gain of only thirty missionaries for all the fields could be provided for. Greatly increased missionary giving will be required for any significant expansion in missionary work.

THE SECOND fact which must grip the convictions of our people, if we are not to lose our present missionary opportunity, is the real nature of the permanent security of the world. We seem so willing to attempt its purchase through bombs and so reluctant to seek it through Bibles. The reluctance of our people to share proportionately the large increase in national income with the cause of Christian missions should turn us to a study of the reasons for such spiritual obtuseness.

Our church in South America advances under difficulties. Insufficient national leadership, Roman Catholic opposition and persecution, inadequate equipment, high costs and restricted income, indifference to religion and often an unhospitable moral and social and intellectual atmosphere stand in the path of advance.

However, the opportunity to do something significant is there and the beginnings have been soundly made. Our own efforts are the critical concern of the moment, for as the correspondent for the *Christian Science Monitor* in Rio observed: "Protestantism is approaching its opportunity in South America with a spoon, when it should be using a steam shovel."

# Peter And Molly Williams

ARTHUR BRUCE MOSS

Two excellent and definitive portrayals of the original Wesley Chapel in New York are well known. The first is Joseph B. Smith's notable painting, done by him while the building was yet in active use. In it, the chapel stands at the center of a wide sweep of John Street, the steeples of the two older Dutch Reformed Churches appearing in the background. This canvas may be seen at the galleries of the New York Historical Society on Central Park West. An engraving was made from the painting, copies of which may occasionally be found in shops specializing in old prints.

The second is a print, presenting the chapel from quite a different angle. It appears as the cover of a brochure descriptive of early New York Methodism, being also circulated as an item separate from that pamphlet. Other secondary pictures are known, apparently derived from these primary forms.

Although the groups of people vary greatly as between the several presentations of the chapel, there is one personage clearly distinguishable in all the types — a colored man standing at the entrance of the chapel. Peter Williams, the noted sexton in the Revolutionary and post-Revolutionary years, had so identified himself with the building and its service, that no early artist thought a picture could be quite complete that did not indicate him on duty at the door.

Peter's parents, natives of Africa, had been wrenched from their natural home and brought to the Colonies in the slave-trade. In the process of things they became slaves of the Boorite family. Peter was born in the cow-barn back of the manor-house on Beekman Street in New York. In later years he was wont to declare, with intense feeling, what it meant to him to realize the similarity of his birthplace to that of the Savior.

How the father came to possess Williams as his family name, we do not know. By young manhood Peter had become the property of James Aymar, a tobacco merchant in New York. This was at the time (1767) that Philip Embury and Captain Thomas Webb were establishing the growing Wesleyan Society in its occupancy of the Old Rigging Loft on William Street. Becoming an attendant upon the services there, Peter Williams was converted under the preaching of the Captain. From that time until his death in 1823, Peter was a loyal and very active member of the Society and Church.

In the services at Wesley Chapel Peter met Mary Durham, who had come from St. Christopher in the West Indies, slave in a family of that name. They were married, and were apparently settled in some sort of joint-relationship between the two families of Aymar and Durham, for they moved back and forth on occasion betwee New York and the Durham estate at New Brunswic New Jersey. It was at New Brunswick, during the Rev lution, that their son, Peter, Jr., was born. The lad w destined to achieve a distinguished career in the ordaine ministry of the Protestant Episcopal Church under th patronage of Bishop Hobart, as one of the first colore men to be so advanced. Having no daughter of the own, Peter and Molly later adopted an orphan girl, givin her the name, Mary.

From the organization of the Society by Embury i New York in 1766, numbers of colored people were a tracted to the services. By the time the Wesley Chap was dedicated in October, 1768, they had become an e sential unit in the group. Wesley's first missionari seemed keenly impressed by their place in the New Yor Society. Boardman mentioned them in a letter to Wesle November 1769, and the followin May, Pilmoor wrote of them in th same appreciative vein. After co ducting a Love Feast at New Yor in 1772 Asbury wrote in his Journ — "I was greatly affected with th sight of the Negroes, seeing the sable faces at the table of the Lord Leaders among them were Peter an Molly Williams.

The original Cash Book of Wesle Chapel, known as 'The Old Book is in the possession of John Stre Church. This incalculably valuab document traces the financial an business operations of the New Yor Society from the days when th present property was purchased i 1768. The names of Peter and Moll Williams occur frequently in the entries concerning th work of sexton, and the care of the adjacent Preacher House where the itinerant ministers were lodged whe in New York.

A startling entry appears — "June 10, 1783 — Paid M Aymar for his negro Peter — 40 pounds." In this laconi statement stands the record of the purchase of Peter Wi liams by the trustees of the church, to be the slave owne by the Society, of which, curiously enough, he himse was a member. James Aymar, his owner, who was noted Tory, found it wise to return to England upon th success of the Revolution. According to the law his slav must stand for public auction unless a private sale wer properly arranged. With the respect and devotion of tru Christian fellowship, the trustees of the Society complete the purchase of their Negro brother, to protect his dignit and to make possible his freedom at their hands as quickl as the legal requirements would permit. Beginning wit the immediate transfer of his apparently valuable watc and continuing in frequent installments, Peter made man cash payments to the church against this purchase pric

"This book is going to speak directly to you . . . to urge you, . . . to think straight about the compelling moral force that motivates a Christian, and to place with new sincerity the prayer upon his lips, 'Thy Kingdom come, Thy will be done on earth as it is in heaven'."

* * * *

*"Our Faith in the Kingdom of God"*
*The Advance for Christ and His Church*

On November 4, 1785, the final entry of this type was de — "By cash received of Peter Williams, in full of all mands — 5-7-0 pounds." Two weeks later a formal per of Emancipation was enacted by the trustees of esley Chapel, proclaiming Peter to be free, and possed of all right and privileges under that status. In due e this paper was given full public and legal recognin, being entered in the city's official records, Lib. 53 Conveyances, p. 220. The treasured watch had been urned to Peter, and that trophy and the Paper of nancipation were preserved by the adopted daughter, ary, with whom Dr. J. B. Wakeley found them, as reded in his book, "Lost Chapters" (Carlton & Porter, ew York, 1858, p. 463f.).

Having purchased Peter, the trustees permitted him take employment with a tobacconist named Millellar, competitor of the famous House of Lorillard. His timate freedom gave him the right to buy and sell goods d to own property. Soon after being freed, Peter tablished himself in the tobacco business, opening a small op on Liberty Street. In the course of time he bought e building, and acquired adjacent property where he and olly lived. Success crowned his work, and by the turn the century he had become one of the most prosperous his race in New York. He aided largely in the financg and building of the historic Zion Church at Leonard d Clark Streets, personally laying the cornerstone in the rmal ceremony of dedication.

Peter's interest in and loyalty to the Wesley Chapel — hn Street Church — never waned. For years he was the xton, and Molly the custodian of the Preacher's House. s was the custom of the day, church sextons were freuently trained as morticians. Peter became skilled in this ecessity, and continued in practice for years. Even after linquishing the active sextonship his dignified and efcient services were sought by distressed families of all mmunions.

Entries in 'The Old Book' show the constant coming nd going of the early Methodist itinerants as their ceaseess travels carried them to and from New York. Asury's Journal, and the diaries and letters of Dickins, Lee, Garrettson, and a host of others, confirm these notations. Not only as sexton and matron did Peter and Molly meet nd care for these founders of Methodism. It became their racious courtesy to entertain the traveling leaders in heir own home on Liberty Street. Mrs. Thomas Mason, ne of the early 'grand ladies' of Methodism, wrote thus f them: "Brother Williams would, when a number of reachers were in the city, invite a company of ministers nd their wives to take tea at his humble dwelling. I was ometimes a guest on such occasions. The table, spread vith taste, would be bountifully covered with specimens f his wife, Molly's, culinary art in viands and confectionry which might challenge competition with the best ooks. Molly was famous for making excellent pies and akes. With patriarchal hospitality they would stand and vait on their guests, pleased to see them enjoy their reast."

When New York's second Methodist congregation was stablished on Forsythe Street, these faithful people evidenced much interest there, although their deep devotion remained at John Street. Molly died in 1821, and, as the second John Street Church, erected in 1817, had eliminated the possibility of further burials at that site, she was interred at Forsythe Street. Upon her head-stone this eloquent line was carved — "Reader, words cannot express her worth." Two years later Peter also died. So great was the affection and esteem with which he was held, that John Street Church was crowded to overflowing for his obsequies. The noted Dr. William Phebus conducted the service. He told the story of Peter's life, describing the faithfulness and loyalty whereby he had served the church for so long a time, testifying to the vitality of his faith and the richness and consecration of his life. At the conclusion Dr. Phoebus spoke of "his exalted character. . . . Although he was a black man, he has risen to honor, highly respected, greatly beloved. It was his religion that elevated him."

Impressed by Peter's dignity and influence, a French artist from St. Domingo had asked him to sit for a portrait. Peter was short, stout, with a round, happy face. He wore a carefully fashioned wig as cover for his total baldness. From the excellent portrait, which was kept by his daughter, Mary, A. H. Richie made an engraving. Peter's appearance is thus preserved for us to the present day. But the instinct of the other early artists to place him, standing, on duty, at the entrance of the sanctuary, is the true estimate of his devotion — his abiding epitaph. Frequently today, visitors at John Street Church, viewing the first pictures, ask who that may be at the door of Wesley Chapel. The reply — "Peter Williams, the honored, colored sexton."

## *WE ARE THY CANDLES, LORD!*

Mary Dickerson Bangham

*"The spirit of man is the candle of the Lord"*
*Proverbs 20:27*

We are thy candles, Lord! . . . . And yet
Base fear has dimmed the brilliance of our light,
and let
Our flame burn low. In further wilfulness
we've set
Upon ourselves the wanton bushels of
Self-pride!

Candles, lit, are meant to cut with fire
Bright paths through chill,
To still
The wild panic of all those who dwell
In the hells of dark despair.

Lord God, forgive!
Place us, thy candles, back on altars where
Our steadied flame may light the way
*To prayer!*

# ZIONS HERALD

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## Beyond The Armaments

In last week's report to members of the House and the Senate, Secretary of State Dean Acheson made it clear that we are in an Atlantic Union whether we like it or not. It is true that the first stage of the Atlantic Union is a primitive one which can be specifically labeled "military." Whether we like the military aspects of the proposal or not, there seemed to be an underlying confidence in Mr. Acheson's report that indicated confidence in an emerging political association from all of this.

The London meeting of the North Atlantic foreign ministers produced some specific results: (1) the formation of a coal and steel production union between Germany and France; (2) specific indications were made concerning immediate solution of problems of the European Payments Union; (3) resettlement of Germans now living in the Soviet zone to the Western zone was agreed upon and the Soviets have been so informed; (4) Austria is to receive attention at last; and (5) balance is to be restored in the matter of shipping arms to the Arabs and to Israel.

It is of equal significance, in this editor's opinion, that on the very next day after Secretary Acheson made his report, General George Marshall, author of "The Marshall Plan for European Recovery," should have suggested that this program should cease by the end of 1952. No one can say that General Marsha is a narrow isolationist; in all probability his positic is that Europe must go on in its own reconstructic with a minimum of capital investment from this n tion now that the basic economic disaster is ende When General Marshall was asked whether tl United States should continue economic aid to E rope in another form after 1952, he replied, "I dor know."

The proposals made by the London meeting ha provided another bed for the Communists and tl isolationists to lie in. The American people must d cide whether they will take their place in a basic r constructon of world economy, or resort to wor war again. We believe that the latter course is on nous. Secretary Acheson's proposals are the mo hopeful alternatives to war that we have before and should command our careful study and suppo

## The World Council Gains Again

Last week John D. Rockefeller, Jr. gave $250,0 to the World Council of Churches for the purcha and renovation of the Chateau de Bossey for the hou ing of its Ecumenical Institute. Previously Mr. Rock feller gave the council a million dollars to establis this meeting place for laymen from all of the branch of the World Council. Since its organization in 194 Bossey has been visited by 443 men and women repr senting fifteen denominations from Europe, Asia, ar North and South America. Scholarships have al been made available for students and clergymen that they could attend various courses and conferenc at the Institute.

The significance of the Ecumenical Institute cann be missed. It is the training ground for the ecumenic spirit for which laymen and clergy alike are longin Frank discussion at this center concerning the Chri tian implications of this work in the secular life the world is the central purpose of the Institute. O of the Protestant tradition we must expect the wo of the leaven to change the mass picture. We cann build a better world by theological dictatorship; w can build a better world by the infiltrating work individuals who go to the ends of the earth to demo strate the way, the truth, and the life.

It would be well for Protestant laymen in Ameri to contemplate anew their world fellowship. Tl recent attempt by Methodism's executive secretary lay activities, Mr. Chilton Bennett, to create a kind international organization of Methodist Men is con mendable. As a matter of fact, the British reactic

Mr. Bennett's proposal which we printed in last ek's ZIONS HERALD, indicates that there is a readiss to accept such an idea. We have thought of layen's activities in too circumscribed a fashion: how raise budgets, how to get leadership for the local urch, or what can we do to keep laymen interested. his is a good time to consider the world-reach of layen in the Christian church. Mr. Rockefeller has ade a great contribution towards establishing a achhead for such a movement on an ecumenical vel; now let us create within our churches a layen's movement which will expand its mission and come part of a world-wide Christian movement.

### Those Conference Statistics

Methodism shows constant gains both in memberiip and in average attendance. The spring conferices are indicating strength that is not spasmodic, it steady and determined. It is good that the figures re not so phenomenal that they will produce comacency. At the same time, we should let people now that the progressive spirit of Protestantism is inning in a world which is tired of totalitarian regions and political systems.

Because the individual's privacy is safeguarded in he matter of his church affiliation, we are not pubshing the figures on how many Roman Catholics ave come into the household of free religion; nor re we listing the number of Communists who are eing converted to free Christianity. It is known, owever, that in practically every church we have hecked, large numbers of converts are coming into ur free fellowship.

Having said all this, however, let the churchman e sobered by the fact that there are still nearly 40 er cent of Americans who are potential Protestants. The need for a warm-hearted church is obvious and ve must do far more than most of us are now doing o make our churches attractive and valuable. Churchmanship is an individual matter and the church must e able to minister to as many varieties of religious needs as there are people within its gates.

### My Sister Hates Snakes

One of those extra-rare church school superintendents was recently giving a talk to the general assembly of his church school. He had the attention of all of the children, and he knew that he had their attention. Unbeknown to him, however, was the comment of one little girl during one of his most impressive moments of erudition: she leaned over to the teacher of her class and whispered seriously, "My sister hates snakes."

Nothing in the speech, so far as we can find out, had anything to do with sisters, the problem of hate, or the nature of snakes. It was one of those "out-of-the-blue" remarks and apparently reflected some thought process taking place in the little tyke's mind.

In cogitating the matter, it has occurred to us that there are adults who probably engage in the very same kind of unrelated thinking from time to time. A simple process of eavesdropping on the "cinder-bucket" occasionally reveals amazing lack of relativity. Then too, it occurred to us, these unrelated remarks often become terribly important. Idle chatter can become vicious gossip in a matter of minutes; a chance question concerning the patriotism of an individual can run into a newspaper headline within a matter of hours; a difference of opinion can work its way into the Committee on Un-American Activities.

In this current McCarthyite era, it would be well for us to consider these implications. If one could make an unrelated remark, or hear an unrelated remark, and there let the matter end, there could be more personal poise and security derived from such a mental habit than could be measured.

### Good Republicans Too

Last week's "declaration of conscience" by Maine's Senator Margaret Chase Smith came as a thoroughly encouraging piece of statesmanship. We always thought that Maine had an edge on producing good Republicans — now we are sure of it!

"As an American I don't want a Democratic whitewash or cover-up anymore than I want a Republican smear or witch hunt," said Senator Smith. Clearly she has hit at the very crux of the current McCarthy-inspired national hysteria, and to add strength to what she said she has been joined by six other outstanding Republican leaders in this statement.

We believe that the overwhelming majority of Americans will join Senator Smith in this excellent move. There is entirely too much danger of shadow-boxing and in so-doing using up our strength so that we cannot accomplish the major things that must be done now for our national and world security. The smug and thoroughly irresponsible policy of slandering human beings behind the protection of Congressional immunity has been one of the most terrible sins of our modern political age. Pray God that Margaret Chase Smith has set the pace for a pattern of statesmanship!

# What's New In The Bible?

CHARLES M. McCONNELL

## Church School Lesson For June 18th.

*Topics Copyrighted by the International Council of Religious Education.*

How Does Morality Affect Religion ?

Malachai 2:10, 13-17; 3:7-10; 4:5-6.

*Immoral Religion*

"Immoral Religion" seems to be a flagrant contradiction. How can any religion be called immoral? To answer this question we must first define both religion and morality as they are commonly understood. For words are tricky and may be used to confuse as well as enlighten the mind.

To avoid a long study of comparative religion and the vagaries of theology we had better quickly add the word Christian to both morality and religion. Jesus Christ is the final authority in both morality and religion. What Buddha and Mohammed and Confucius and a host of other lesser lights in the religions of the world thought about morals and religion does not concern us at this point. What worries us is the apparent immorality of a great many confessing Christians. Malachai was deeply concerned about the morals of the most devout people of his time. He voiced his distress in these words: — "Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?"

When we search for an answer to the question "How does morality affect religion?" in the gospel of Jesus Christ, we can find it in the two commandments of Jesus: "Thou shall love the Lord thy God with all thy heart and thy neighbor as thyself." Religion in the life and teachings of Jesus meant loving God with all one's heart. Morality is the expression of this love of God by loving one's neighbors as one's self. There isn't much confusion in Christian living at this point.

*Christian Moral Human Relations*

Religion is deeply embedded in the human heart and in society. Man is not only prone to sin as the sparks are likely to fly upward from a brush fire but he is very likely also to show his religious nature in his words and deeds. Without too much pressure he is also prone to treat his neighbors kindly. When a Christian duty is plainly stated and raised to a moral issue a normal person will do a generous and co-operative neighborly act. The same person when cornered or hard pressed will act like the Devil. A noted criminal once broke into print with the rather shabbly statement that it had been his experience and observation that good and bad people behave about the same when cornered. There is enough truth in this observation to at least give color to the modern idea expressed by a very devout man that "one should at least sin on a progressively higher level."

We are sometimes told that if one loves God he will as a matter of course behave in a moral manner. This means that if you love God you will automatically love your fellow men. One can only wish that this idea could be relied upon in human conduct. As a matter of co hard fact the human relations of many people who c themselves Christian and who weep copiously during r vivals and in services of moving worship leave much be desired from even a good human standpoint. But on God knows how much worse they would have been wit out even a latent and inoperative religion.

On the other hand we are told that moral standards behavior may be worked out without any relation to r ligion whatever. How can we reconcile the two process of developing Christian moral behavior among peopl One as an expression of the love of God and the oth through accepting the highest standards of community b havior worked out on a very human and necessary su vival basis. The answer is that we must test our religio and our morals by those of Jesus as set forth in the Chr tian Gopel. We must also accept the fact that conscienc both personal and social, is a developing thing. What m be accepted as a moral standard at one time may be ou moded by later, more Christian groups. This may not b orthodox theory but is widely accepted Christian practic

*Home Made Treachery*

Malachai told his people that the Lord had witness and had taken account of the treachery practiced b husbands in their homes. "Therefore take heed to yo spirit, and let none deal treacherously against the wife thy youth. For the Lord, the God of Israel, saith that h hateth putting away." The faithless religionists of Isra who could weep without stint and perform ceremoni with great faithfulness were in the habit of casting c the wife of their youth as an old garment. They we running wild after false Gods and had "wearied the Lo with words." In answer to all of this infidelity, Malach roared at them this searching question — "Where is th God of judgment?"

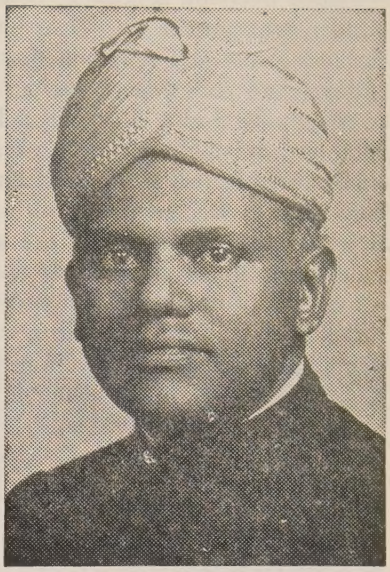
The homemade treachery which Malachai condemne is something very serious in the whole fabric of societ If religion fails in the home there is not much hope f it anywhere else in society. The treachery which the Jew practiced at close range in the home canceled out the outside achievements of righteousness.

Much religion is worthless in the home. It begins wi a low estimate of womanhood and of the home as a see bed for society. There are traces of this disregard f women even in the New Testament. It did not con from Jesus but it infiltrated through pagan influences. is not in keeping with the spirit of Christianity to exho wives to obey their husbands. This is an outgrowth some man-made theology or some pagan practice dragge in by a frustrated male.

When the Christian religion becomes the basis of hon life and a man and wife spend a long span of married li together, there comes into society a force which cann be overestimated for righteousness. This is the corne stone of religion and of a morality which is Christian the very core.

# hristianity In The New India

EDDY ASIRVATHAM



*Dr. Asirvatham*

AFTER an absence of nearly four years from India it was my privilege to visit India and several other untries in the Orient last summer. I shall set forth here faithfully as I can the impressions I received of Chris-nity and the church in India during my extensive avels there.

Wherever I went I found a general rejoicing that India day was politically free and that for the first time in any centuries the sons of the soil had the opportunity mould the destinies of their own country. This re-icing, however, was tempered by the realization of the ct that all was not well with India. Both Christians nd Hindus in many places complained that the Indian ational Congress which had attained freedom for the untry through self-sacrifice was not what it used to be. ank selfishness, bribery, and nepotism had crept into s ranks. Some one humorously, but with exaggeration, efined *Swaraj* (self-rule) as British *raj* minus efficiency nd plus corruption. Some short-sighted individuals, both mong Christians and non-Christians, went so far as to ish that Britian could come back to India as the political ler.

Such bitterness was largely due to annoyance caused y food shortages, irksome controls inefficiently and metimes dishonestly administered, and unashamed ne-otism. Landlords were resisting the half-socialistic meas-res of the national government, one of them going so far s to say that hereafter he would be a communist, his only eason being that he did not want to suffer any financial ss which might accrue to him from the enforcement of e much-needed agrarian reforms which provincial gov-rnments were launching.

ON AUGUST 15, 1949, India was celebrating the sec-ond anniversary of her independence. A mammoth neeting was held in the Red Fort in Delhi. Pandit Jaw-haral Nehru, the prime Minister of India, who has the ullest confidence of everybody except that of the commu-ists, communalists and reactionaries, delivered a stirring ddress. A large meeting and *mela* (fair) were held in he New Delhi Y.M.C.A. where the Christians of greater Delhi celebrated independence. The formal meeting which was held in the evening was presided over by an English-man; and of the three speakers who spoke two were Roman Catholics (one a Jesuit priest and principal of a college) and the third, a Protestant Christian. It was nothing short of a miracle that within two years of her freedom, India should invite an Englishman to preside over her independence festivities. The only qualifying factor is that the Englishman concerned was not of the Churchillian variety, but a British Quaker!

Independence is bringing Christians close together and a process of unification is going on steadily. Protestants and Roman Catholics do not come together for worship, but are joining together for the protection of their civic and political rights and for the exercise of their franchise. The urge to cut across denominational boundaries is keenly felt by a considerable number of Indian Christians and missionaries. There is a strong feeling that the visible church must become worthy of the invisible. According to one competent observer, all Protestant Christians of India may find themselves in one united church in the next ten or fifteen years.

Among Christians everywhere I found a general rejoicing over the fact that the new constitution for India includes the right "to profess, practice, and propagate" one's faith. This right was not secured without much heated debate and discussion. In the early stages the majority Hindu community was not too eager to concede to religious minorities the right to propagate their faith, lest the majority community should continuously be losing its members to the minorities. What brought about the changed attitude on the part of Hindu leaders, especially on the part of Mr. V. J. Patel, the Deputy Prime Minister and "strong man" of India, is the splendid humanitarian work rendered by Christian agencies during and after the unprecedented communal riots between the Hindus and Sikhs on the one hand and Muslims on the other. Christian agencies rendered their help irrespective of the religious faith of the persons concerned. The National Christian Council of India, Burma, and Ceylon (now known as the Christian Council of India, Pakistan, and Burma) was a loyal and faithful steward of the Church World Service. The American Friends, the British Quakers, the Y.M.C.A., and other Christian organizations made every effort possible to render service.

AS A RESULT of this disinterested endeavor, the stock of Christianity is generally high in India today. The foreign missionary today is a much-respected man. Rightly, and sometimes wrongly, many in the past looked upon foreign missionaries as the vanguard of imperialism. Quite a few honestly expected many missionaries to withdraw from India when Britian withdrew and were surprised to find that nearly every one stayed behind, throwing himself upon the good-will of the people whom he had come out to serve. In addition to granting complete

religious freedom, at least in theory, India calls herself a secular democratic state. On paper, there is no prejudice for or against any religion. But, as one might expect, indirect and perhaps unconscious efforts are being made to Hindu-ize India. So far as Christianity is concerned, there are some Hindus who would be happy if this religion could be included under the broad wings of Hinduism. Mr. C. Rajagopalachari, the governor-general, now retired with the abolition of the office, with whom I had a delightful interview, thought that Christians believed in some form of transmigration and that there were no vital differences between Hinduism and Christianity. Incidentally, he went out of his way to pay a high tribute to S. Indian Christian women. He found in them a combination of some of the best qualities of Hinduism and Christianity, viz. non-violence, gentleness, kindliness, and tenderness.

AS YET there is no free and open competition to public services. There is a tendency in many quarters to restrict representation in services to the numerical strength of a religious community. This restriction adversely affects Indian Christians in particular who are better qualified than almost any other group except Brahmins for educational, medical, nursing, and social welfare services. Special scholarship facilities are extended to Hindu and Sikh outcastes. But Christians of outcaste origin are excluded from such a privilege on the ground that Christians are not supposed to have any caste at all. A more honest and statesmanlike thing to do would be to offer special help for all those who are backward educationally and who have been kept down in the past by the iniquities of caste.

India does not discriminate openly against its minorities as the sister-state of Pakistan does. There are two Christians on the national cabinet. A Christian is the governor of Bombay. From the beginning of her political freedom, the province of Madras has had an Indian Christian minister. There are Christians in the consular and diplomatic services too.

There is no evidence of wholesale religious persecution in India. But villages have a somewhat different story to tell from towns. A district superintendent of The Methodist Church was fined in an Indian state for having baptised some converts who had moved into the Christian fold out of free choice. In some areas, however, Christians are asked to come and start schools. Certain Indian states which were formerly closed to Christian missions are now throwing their doors open. It is highly desirable that such a privilege is not abused by irresponsible and irrational forms of Christian preaching.

IF THE Hindu does not indulge in violent religious persecution, it is partly because of the intellectual tolerance of Hinduism. It may also be because the Hindu of today does not care enough for his own religion to want to indulge in the persecution of others. Nevertheless, there is reason to think that the political-minded Hindu will use Hinduism to establish his ascendency in the fields of politics, administration, and economics.

The Indian Christian would be unrealistic if he did not expect pinpricks from time to time, even gross discrimina tions. But these might very well turn out to be blessing in disguise. For there are very few places in the worl today where it costs much to be a Christian. Whateve truth there may have been in the old charge that ther were some Christians who were "rice Christians," tha charge will no longer hold good under changed cond tions. One might as well speak of "rice Hindus" in th case of those Hindus who have seen light in Jesus Chri and yet refuse to confess him openly lest they shoul lose the material advantages which are theirs by virtue c being Hindus.

SINCE THE attainment of political freedom India Christians have generally rendered a good account c themselves. The rank and file are still indifferent and lis less. But even they, except in few instances, have nc returned to Hinduism. Pressure has been put in som quarters for re-conversion, but the result has been meage Christianity has come to stay in India. Even the preju diced must admit that Christianity has given to many c its followers a new hope and dignity and freed them fror superstition, bigotry, and priestcraft. Except for th Parsis — a small minority — Christians are the only grou who have not been a problem to Indian nationalism.

Christians have voluntarily surrendered the reservatio of seats in legislatures in the provinces where these wer conceded. They are now completely willing to throv themselves on the good will and generosity of the majorit community. Whether the response would be equall magnanimous remains to be seen. The Christian com munity in the political field has acted as one and is treate as one. The risk the community has taken is in the in terest of the community itself and of the country. A that Christians want is that there should be no discrimina ion against them.

Since independence there has been a marked decline i character. Bribery and corruption are rife; and even th timid have become bold in their practice. Proportionat to their population in the country, Christians have mad a liberal contribution to cases of civil servants convicte for illicit gratification. If their number appears consic erable, one possible reason is that they do not have a many friends and patrons in high places to pull them ou as in the case of the majority community!

IN SPITE of the increasing charges of bribery and cor ruption, there are many who seek to follow the straigh and narrow path. There was nothing but highest prais for the uprightness of character of men like Mr. Jawa harlal Nehru and Mr. C. Rajagopalachari. The Chris tian members of the central cabinet are lifting up Jesu Christ by their probity.

India still pays a high tribute to Gandhi's memory an his sacrificial life and service to the country. But it i often only lip service. The young seem to have lost thei faith in non-violence. Even the old who are in charge o the destiny of the country are busy building up nationa defense. More than half of the central revenue goes fo this purpose. Even the thin veil that non-violence is th most expedient thing for Indians to practice, has now bee thrown aside. The same fate is overtaking the cause o

centralized village or cottage industries and handicrafts, which was as dear to the heart of Mahatma Gandhi as non-violence itself.

At a time when the country as a whole is turning its back on Gandhi, especially as regards non-violence, a paramount duty of the Christian may well be to recapture the spirit of Gandhi and apply it in new ways to new situations. By so doing the Christian will make available to the Hindu the best in Hindu and Indian heritage. He will also pave the way for the easy acceptance of Christian truths and practices by non-Christians.

Muslims in India are friendly to Christians and come to them for help and counsel. They appreciate the non-political character of Indian Christianity. In Pakistan however, there is a tendency to look upon Christians as second class citizens and upon Christians coming from India, as fifth columnists. The Pakistan Muslim refuses to understand how any state can extend equal rights and privileges to all its citizens, irrespective of their religious differences. (To Be Continued Next Week.)

# Methodists Can Take Pride

PAUL STOPENHAGEN

*Jerry Gibson, Stephen Jones, Charles Norton and Rex Hopper participated in a Harvard-Epworth Wesley Foundation Quartet.*

Since 1918 the New England Conference has been active in the field of student work in Cambridge, Mass. That was the year in which a special committee of the conference presented a report which recommended the establishment of a Methodist student center which would serve students from Harvard, M. I. T., Radcliffe, Sargent, and Wesley. The report was acted upon and the Epworth Methodist Episcopal Church was designated as the locus for the student program.

Many changes have taken place since the program was first put into operation. Perhaps most significant of the changes was the merger of the congregations of the Harvard Street and Epworth Methodist Episcopal Churches. Since the two congregations came together, the student program has been seen as an integral part of the ministry of Harvard-Epworth Church.

The student program followed the pattern which had been established at the University of Illinois under the leadership of Bishop Baker, who was then pastor of the church adjacent to the campus. That program had been designated as The Wesley Foundation. In typical Methodist fashion, an early name stuck.

The pastor of Harvard-Epworth Church serves also as director of the Wesley Foundation. A survey of conference minutes will reveal a long list of outstanding Christian leaders who have served in this capacity. Few people realize that during many of the years there have been assistant directors, among them such outstanding names as Dr. T. T. Brumbaugh, who now serves the interests of The Methodist Church in Japan; Professor Harvey Seifert of the University of Southern California; and Dr. George I. Rohrbough, president of the Chandler School for Women in Boston. Dr. Rohrbough has continued his interest in student work through the years and accordingly serves as president of the Board of Trustees of the Wesley Foundation at Harvard.

The purpose as set forth in the Charter of The Wesley Foundation is that of "providing for the intellectual, social and religious care of students in Cambridge." That has been a guiding principle and is the spirit in which this ministry to students and college age young people is conducted today. More specifically, our efforts are aimed at these three objectives as set forth for the Methodist Student Movement: (1) To lead students to follow Jesus Christ: (2) To develop groups for mutual strengthening of Christian living; and (3) to create a new world order.

Now there are many ways of moving toward these objectives. But there is a time-honored pattern which may be detected in the workings of The Wesley Foundation at Harvard. In the first place, the work is ever person-centered. In this we are in accord with some of the richer aspects of our Christian heritage. Secondly, this program is democratically conceived and carried on. The students themselves determine their program and put the program to work. At times student enthusiasm leads them to attempt things which they must later alter. Part of the task of training churchmen for tomorrow is to be found in letting them actually get experience in their tasks. Similar challenges will confront them in the Methodist church down the street from their homes, wherever they may live. In this process we all learn mutual respect and develop a pioneering faith.

Look at some of the aspects of our student program and you will see why students say, "We are proud of the Wesley Foundation and all that it does and stands for." Each Sunday morning at ten o'clock Dr. Peter A. Bertocci, professor of philosophy at Boston University, gathers about

(Continued on Page 14)



UNION THEOLOGICAL SEMINARY
New York

# Books Reviewed

## "Character Assassination"

*By Jerome Davis, with an Introduction, "What Price Freedom" by Robert Maynard Hutchins.*

There could not be written a timelier book than "Character Assassination." Every American who has any spiritual sanity left and any sense of responsiblity for political decency should read this book at once and then proceed to work to combat and conquer character assassination. How extensive is the work to be done and how much cleansing of the public mind is called for! Jerome Davis outlines the American ideal of civil liberty and democratic action and then traces the work of the killers of freedom in area after area of American life.

America has paid a tremendous price for its heritage of freedom. The enemies of freedom, the professional prejudice producers and hysteria-mongers have murdered the truth and the reputation of those who stand in their way. In days past religion has been a field often planted with seeds of intolerance and watered by the blood of innocents. At other times political leaders have suffered. Dr. Davis devotes a chapter to "Smearing the Presidents," citing some of the more outrageous attacks on Washington, Jefferson, Lincoln, and F.D.R. Another chapter is devoted to Anti-Semitism. Its many phases and manifestations are concretely reviewed. Some of the mechanisms of group assassination are analyzed.

The story of the defamation of the Negro is a sordid one. Drawing on the better scientific studies and current instances of discrimination, the author relates the American dilemma of race relations to the main thesis of the book and to a constructive program of action. In the constructive work of democracy organized labor has played a prominent part. It too has suffered from "Hitting Labor Below the Belt" as Chapter VI points out graphically. Here the book draws heavily on official government investigations of anti-labor activities.

Religious groups and leaders are also suffering from character assassination. Since "The acute heresies in the contemporary religious world are social and economic not theological," it is inevitable that church groups and outstanding liberal churchmen should be attacked. It is almost impossible to keep up to date on this phase of the problem alone because so many reactionary forces are trying to capture the mind of America through false accusations of prophetic spirits and organizations.

Davis carries the story into the fields of politics and education and then tells his own experience with the *Saturday Evening Post* in a chapter entitled "The Case History of an Assassination Bomb." The questions arise "Who is Un-American?" "What does it mean to be 'disloyal' or 'subversive'?" "What procedures should be used?" He cites "Ten Commandments for Government Employees" who wish to keep from being investigated.

How can we recover faith in freedom? Chancellor Hutchins gives a charge to all allegedly educated men and women in his Introduction. Dr. Davis outlines a program of analysis and action to overcome the social disease. His is an adventurous program of spiritual freedom and social responsibility. — *Reviewed by Walter G. Muelder.*

*NOTE*: This book can be secured in an autographed edition by writing to the author, Jerome Davis, 1415 Arapahoe Ave., Boulder Colo., enclosing a check for $3.00.

## "A Unitarian States His Case"

*By Robert W. Sonen. Beacon Press, Boston. Price, $2.00.*

This little volume is intended to be a sampling of Unitarian thought with the primary purpose of enlightening the reader whether he agrees with the ideas or not. A secondary purpose is to make religion acceptable to the modern mind. There is no doubt about its being a sample, and indeed a sample of samples as the author ranges over such topics as Agnosticism, Epicureanism, Education, Labor Relations, Immortality, the Bible, and Unitarianism. It is filled with illustrative material, and written with direct simplicity. It is not hard to imagine the great popularity of the Rev. Mr. Sonen with his Tulsa, Oklahoma congregation. He is speaking and writing where most people live.

As for his second purpose of making religion more acceptable to the modern mind — this reviewer wonders what religion? The most positive thing in the book, as expected, is in the chapter on Unitarianism where the central dogma of the dogma-free and creedless church is "free and honest thought." It is truly a commendable and necessary minimum for any religion that is worth having. Beyond that Sonen never goes, and hence it is most difficult to know what he means by "religion."

There are several places where what he intends is clear, but he needs more of the "clear" thought. In chapter one, in spite of definitions, his confusion of the terms agnostic and skeptic is apparent. In chapter two he charges the Judeo-Christian tradition with a distinct lack of joy and humor. He would be more accurate in charging certain garden varieties of Christians with that fault. The French translate our English "Blessed" into *joyeaux* or *heureaux,* joyous or happy, and the Germans use the word *froelich*. The Jews customarily conclude Sabbath Eve services with Oneg Shabbat, the delight of the Sabbath. In chapter ten the author fails to note the presence within the corpus of Christi Scripture both Greek and Hebrew conce tions of the life after death, and suggests th there is a distinct and clear "Christian" co ception.

The illustrative material makes it a live little book, but this reviewer is still tryir to figure out what "case" the author w trying to state. — *Reviewed by J. F. Olso*

## "Let's Read The Bible"

*By Kenneth Clinton. Macmillan Co., N. Price, $2.00.*

It is time for a reconciliation between ma and the Book. The pastor of the First Co gregational Church in Wakefield, Mass., h done a splendidly persuasive job of counse ing those who love the Bible in name th they may live with it in fact. Kenneth Cli ton has set out to recreate the desire to rea the Bible, and has gone on to put before h readers ways and means for making that d sire eventuate in a great experience.

Twenty-five years ago Harry Emerson Fo dick in "The Modern Use of the Bible" su gested four ways we can "know" the Bibl We can know it (1) by its beauty spots, (2 by its great evolving ideas, (3) by its i dividual books, and (4) by its great chara ters. One half of this book is devoted to lucid cataloging of Bibilical literature as fulfills Dr. Fosdick's categories, although on the first and fourth categories are so specifi ally titled.

The real value of this book, to this r viewer, seems to be in the very practical su gestions of aids to reading. Auxiliary rea ing is cited by name. And perhaps even mo valuable are the suggestions for purposef reading. Here detailed ideas for a "Book c the Centuries Club" are given. This is grou reading, as a substitute for the dis-used praye meeting, or rather as a necessary perequisi for the revival of vital prayer.

The negativism of the first chapter, wh we don't read the Bible, beats the reader t the punch. It gets agreement and attentio Nevertheless, one question haunts this r viewer. Will anyone who cannot be pe suaded to read the Bible be persuaded t read this book about it? Sermons on churc attendance never are heard by the people wh need them. Maybe this book will have mo reach. — *Reviewed by J. F. Olson.*

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## Honors At Dickinson

Carlisle, Pa., — Eight honorary degree were conferred by Dickinson College at th 177th commencement exercises on Sunda June 4th, President William W. Edel has a nounced. Bishop G. Bromley Oxnam of Th Methodist Church, who delivered the a dress, received the degree of doctor of law He is the American president of the Worl Council of Churches.

Catherine Drinker Bowen, Bryn Mawr, Pa author of "Yankee from Olympus," a be

er biography of Justice Oliver Wendell lmes, was given the doctor of literature gree. Her new book on the life of John ams will be published next month.

Sebastian S. Kresge, Philadelphia, head of S. S. Kresge Company chain of stores d founder of the Kresge Foundation, and pt. Francis Lee Albert, U. S. Navy Chap-n, Philadelphia, received the degree of ctor of humane laws.

Boyd Lee Spahr, Philadelphia lawyer, stee of the college since 1908 and board esident since 1931, was given the degree doctor of civil laws on the 50th anniver-y of his graduation.

Three other Dickinson alumni were hon-ed with degrees. They are Dr. George oyd Zimmermann, dean of humanities at orida Southern College, doctor of sacred eology; Dr. Jacob A. Long, vice-president San Francisco Theological Seminary (Pres-terian); and the Rev. S. Carrol Coale, pas-of Wilson Memorial Methodist Church, ltimore, Md., doctor of divinity.

## elevision Here To Stay

Because television has come to stay in the me like the kitchen stove and the dining om table, whole families had better settle wn and learn how to use the new instru-ent, just like they learned how to drive e automobile a generation before, President ul F. Douglass of The American Univer-y told the 37th annual convention of the istrict of Columbia Congress of Parents and eachers recently. He was moderator of e evening panel discussing "Television and Effect on Our Children." Panel members cluded Associate Superintendent of Schools arl F. Hansen; Director of Religious Ac-vities at George Washington University, L. . Folkemer; Psychiatric Director of Fair-x Child Guidance Clinic, Thomas A. Har-s; Federal Communication Commission's . W. Pincock; Miss Madeline Leckie, a acher of Janney School; and Mrs. Peter eitz, a parent.

With 130,000 sets in May use in Metro-olitan Washington, a listening audience of wo-fifths of a million, and sets selling at e rate of eight to 10 thousand a month, levision is replacing the radio as a medium f home entertainment, President Douglass id. Analyzing the characteristics of the etropolitan Washington television set own-rs, he said that about 30 per cent of Wash-gton homes are now television-equipped, 12 er cent of the owners being colored, with ve times as many sets being owned by per-ons with incomes under $5000 a year as by ersons with incomes over $10,000.

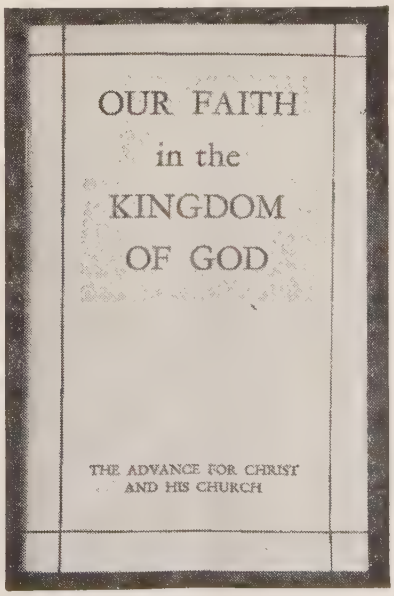
Turning to a study of the top 15 programs levised by Washington stations, President Douglass put them in this order: Star Theater, Stop the Music, Hopalong Cassidy, Godfrey Friends, Toast of the Town, Front-er Theater, Boxing, Wrestling, Aldrich Fam-ly, Super Circus, T.V. Playhouse, Talent Scouts, Lone Ranger, Howdy Doody, Saturday Nite Revue.

Analyzing the listening preferences of children under 16, President Douglass said that these programs are among the most popular: Hopalong Cassidy, Howdy Doody, Frontier Theater, Super Circus, Kukla, Fran and Ollie, Captain Video, Your Junior Review, Cartoon Theater, Judy Splinters, and Mary Kay and Johnny.

What do these program preferences mean? President Douglass said that they indicate (1) that adults and children both use the television as they used radio — as an instrument of entertainment, (2) that there are no fixed viewing habits but that people select their program by turning the dial from station to station with a discretion beyond that exercised by radio listeners, and (3) that the kind of program which commands a sustained voluntary interest of adults and children is what it always has been — recreational.

The television industry, he pointed out, is now working on a code to insure decency, yet the real value of television can only be realized when the miracle of simultaneously pictured action joined with interpretative sound commands genuine citizen co-operation with television stations in developing programs. Parents and schools scientifically must develop educational ways of utilizing in instruction the richness of educational situation-experience which is already coming into the home circle on the television screen, he said.

Without defending the present television programs, President Douglass pointed out that criticisms of television are really criticisms on parental discipline. Why blame station WXYZ-TV for interfering with the study of school lessons, or piano lessons if the parent *allows* the child to substitute television-viewing for his real tasks? Perhaps, he said, television is more interesting, and parents and teachers had better devote their energies to learning how to be interesting!




## Night Bell Ringing

MAMARONECK, N.Y. (RNS) — A custom which originated a century ago in Zurich, Switzerland, has reached Westchester County in New York as the villages of Larchmont and Mamaroneck have inaugurated a 15-minute church bell program to be heard throughout the community every Saturday night.

St. Thomas's Episcopal Church, St. John's Lutheran Church and the Mamaroneck Methodist Church were the first to toll their bells from 7:00 to 7:15 p.m. The following Saturday they were joined by the Larchmont Ave. Presbyterian Church where a memorial carillon was installed last year.

The bell-ringing plan was introduced to this country in Washington, D.C., by the wife of an American Army officer stationed in Vienna who learned of the ringing of the chimes every Saturday night in Zurich. Protestant church leaders who are promoting a program of evangelism for 1950 have backed the idea and the bells are already ringing in the nation's capital and in many cities, towns and villages in Virginia and Maryland.

Dr. Jesse M. Bader, executive secretary of the evangelism department of the Federal Council of Churches, says the national committee of the Federal Council's United Evangelistic Advance is planning to promote the idea across the country this autumn.

### *BLIND BOY*

John Coates

Blind boy, shufflin' down de street,
What thoughts am in yo' head?
How come you walkin' like you glad?
You doan' look proper fed.

Yo' clothes am all a'tatter,
Yo' shoes ain't far to go.
How come dat smile you smilin' now?
Tell me, boy, ah wants ta know.

Dere you goes, a'tappin' by,
I wish dat you could see,
Dey's some mighty pretty flowers
In dis garden front of me.

Meybe dat's how come you glad,
Why sho, ain't dis de spring?
Guess you knows de winter's gone
When de birds begins ta sing.

De grasses in de meadow,
Dey growin' green an' tall,
An little bits o' creepers
Done started up my wall!

Go on an' walk, you blind boy,
An' keep dat smile in place.
*Ah* never know dat spring was here
Until I seen yo' face!

## Lauds Methodism's Educational Program

Miss Mary Shadow, youthful and attractive Tennessee law maker, brought to the Board of Education at its recent annual meeting in Cincinnati a pleasing and all together helpful message.

Her subject was "What The Methodist Educational Program Has Meant to Me," and from first to last her speech was a tribute to her church, to its educational program, and to the opportunities it has given her. She told how it was her church more than any other agency or influence that widened her horizon and gave her a perspective on events and people beyond the confines of her small East Tennessee village.

In addition to activity in the program of her own local church, she has been active in the wider program as well. She went to her first church-sponsored camp when she was 11 years of age. She still remembers the fagot service and many of the other program features in that camp. Incidentally she was a camp counselor at 17.

She was an officer in her conference youth organization at 16 and for four years thereafter was particularly active in the conference program of missions and community service. She was present at the Miami convocation at the age of 16. Playing a large part in her training during those years were participation in young people's leadership conferences at Lake Junaluska and Mt. Sequoyah, attendance at the student conference in Urbana, membership in a youth group at Lake Geneva, membership on fellowship teams, service as a caravaner and as a member of the Lisle fellowship..

She attended Tennessee Wesleyan College at Athens, Tennessee and graduated there. Afterwards she was a student in the University of Tennessee and the University of Alabama. She got into politics as the result of a challenge tossed in her direction by a political science professor under whom she was studying in the University of Alabama.

In 1948 she announced her candidacy for a seat in the Tennessee House of Representatives. To the surprise of veteran politicians she was elected and in the legislature she has made such an excellent record that many of her friends are now urging her to run for Congress.

She believes that "A close and inseparable correlation exists between Christianity and democracy." She believes furthermore that the way to fight Communism where it really counts is through positive channels rather than through anti or negative activities.

"The educational program of The Methodist Church is making great contributions to the world of tomorrow as it builds moral strength in the U.S. and produces many of the leaders necessary for tomorrow's troubled times."

Miss Shadow says that her efforts to offer a fitting testimonial to the Methodist educational program are wholly inadequate. "They," she said, "are like trying to explain what your mother means to you. I rate the help from my church and its educational program as second only to that which has come to me through my own home."

## "State Of The Nation"

The Rev. J. Edward Carothers, a special contributor to Zions Herald and pastor of First Methodist Church, Schenectady, New York, is the writer of a nine-session course of Learning for Life lessons in the June and July issues of *Adult Student,* published at Nashville, Tenn.

The title of the course is "The State of the Nation," and its aim is "to help adults to a better understanding of some of the critical problems we are facing in our American democracy and to stimulate and develop a finer quality of intelligent and loyal Christion citizenship."

## Methodists Can Take Pride

(Continued from Page 11)

him anywhere from twenty to fifty students in the church parlor. This is the Wesley Class. This year through informal discussion Dr. Bertocci has been developing the general theme of "The Nature of the Good Life." An informal coffee hour has preceded the class each Sunday morning when students gather for "Breakfast with Bertocci." Student life has been greatly influenced by this devoted Christian layman.

At the morning worship service in the Harvard-Epworth Church students comprise a good portion of the congregation. It is a testimonial to the pulpit ability of the pastor-director, the Rev. Jackson Burns, that there is such a student following. Indeed this following is so great that one Sunday morning following the service, Dr. Albert C. Knudsen, dean emeritus of the Boston University School of Theology, commented that th congregation resembled that of a colleg chapel.

Anybody entering the church after thr o'clock on Sunday afternoon would find group of students hustling about the kitche getting ready for the evening meal. Th supper, traditionally called "dine-a-mite" ar served at the cost of 35 cents, offers domest experience and enhances the fellowship the group. When the students come in six o'clock to eat, still more fellowsh abounds along with the good food. Follo ing the supper hour some students wi gather around the piano to sing, others wi break up into important committee meeting some will study the announcements and ar cles on the bulletin boards, some will sit the literature table and read Zions Herald and of course some unfortunate souls wi be washing and drying dishes.

At 7:30 the group is reassembled for th student-prepared and student-led worship se vice. Following this service student thoug is challenged by the speaker of the evenin Among the speakers this year have bee Bishop John Wesley Lord; Dr. Frederic May Eliot, president of the American Un tarian Association; Dr. M. O. Williams, Jr of the Board of Missions and Church Exte sion of The Methodist Church; Dr. Miria Van Waters, superintendent of the Framin ham Women's Reformatory; Professor Hele Maud Cam of Harvard; Professor Edc Asirvatham of Boston University; Professo Kirtley Mather of Harvard, to name a fe More often than not the speaker must d fend his major thesis in the lively give an take of the discussion period which follow

At the given signal, people move into th next room for a brief period of fellowsh and refreshments. And the students are se on their way following a closing devotion period conducted while they stand wi hands clasped in a friendship circle.

On Wednesday nights we have what w call "Open House." This is just one nam for dozens of activities. Some members the group rehearse with the choir, some jo in recreation in the basement, others migh be helping package clothing which will b sent to Eliot Shimer, one of the former st dents now serving with the Board of Missio in Japan. Some students will be engrosse in the discussion of the background and d velopment of our New Testament in the cla conducted by the minister to students. O Saturday nights there is always wholesom recreation for any students desiring to pa

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pate. This is but a bare outline of stu-
t activities. Left out are the hours of
mittee work, holiday recreation, cell
ups, and the pastoral counseling carried
by both Mr. Burns and myself.

t might not seem possible and in the
pass of this article it is difficult to dem-
trate the scope and significance of what is
ng done at The Wesley Foundation at
rvard. It requires the enlightened under-
nding and loving labors of two ministers.
rvard-Epworth Church is in no position
retain two men equipped to deal with
h a situation. There are many things
ich we should do to enhance our program.
e facilities within the structure of the
rvard-Epworth Church property should be
proved. Adequate support for trained
dership should be insured, and enlight-
ed and vital concern on the part of lay-
n and ministers throughout the confer-
ce could and should be increased greatly.
erefore, the Wesley Foundation at Harvard
y well be called a mission project of the
w England Conference. Such a project as
s right in our own front yard demands
prayerful, thoughtful and material sup-
rt of the people called Methodists. Let a
uple of outstanding students speak for
emselves.

Says Jerry Gibson, Harvard junior, presi-
nt-elect of The Wesley Foundation:

"To my mind, one of the greatest needs of
e college student is that of a stimulating
d challenging Christian fellowship. Now
the time when we need help in working
t our philosophies of life. Vocational
oices must be made as we lay the patterns
r the rest of our lives. We must learn
hat it means to be committed Christians.
is in such problems of development that
r experience in the Wesley Foundation is
lping many of us today.

"Our program is adjusted so that it can
eet the needs of many different people.
here is, of course, the regular Sunday eve-
ing service. But for those who want to talk
ore about problems in their religious think-
g, for example, we have established fellow-
ip cells. In these cells, groups of eight or
n students meet once a week for a period
quiet meditation which is followed by a
iscussion. These groups have been con-
dering the *Our Faith* booklets this year.

"Student leadership and initiative are im-
ortant in our activities, but they cannot be
eveloped without the guidance of adult
aders. We have been very fortunate this
ear in having two men as capable and de-
oted as our pastor-director and minister to
tudents.

'If it were possible, we would try to help
veryone have some kind of an 'Aldersgate
xperience.' But we do build a Christian fel-
owship from which we all draw inspiration.
There are many different kinds of groups in
college community, but only through one
like the Wesley Foundation can we find meaning in the rest of our lives."

Says Herman Carr, Harvard graduate student, president of The Wesley Foundation:

"Important as they may be, it is not the fine speakers, the earnest discussions and the active service projects which form the fundamental element of the Wesley Foundation. It is possible to have all these and to miss the true essence of the Christian family. Rather, it must be very near the truth to say that this essence is sensed through friendship — a word better experienced than defined. The friendship which is so richly experienced at the Wesley Foundation is both a friendship with God, the first and great commandment — and a friendship with fellow-men, a second like unto the first. Thus the friends at the Wesley Foundation are both disciples and brethren.

"The student leaving the Wesley Foundation goes into his new community seeking to continue to be such a disciple and brother. Where there is suffering, he seeks to bring help; where there is prejudice, he seeks to bring enlightenment; where there is selfishness, he, following Jesus of Nazareth, seeks to bring love."


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## "Over-Churching"

Bloomfield, N.J. — Plans for elimination of over-churching and denominational competition were advanced here recently by Bishop Oxnam of New York at the annual session of the Newark Conference of The Methodist Church over which he had been presiding.

The bishop's recommendations, which included provisions for church extension into new housing developments, rejected the method of "federated" or "union" churches on the ground that "such endeavors have a tendency to begin a new denomination."

"The New York Area of The Methodist Church has authorized its leaders to counsel with leaders of other Protestant denominations so that in each community there shall be a strong denominational church, thus keeping the ties with the world church, rather than becoming an isolated congregation," Bishop Oxnam stated.

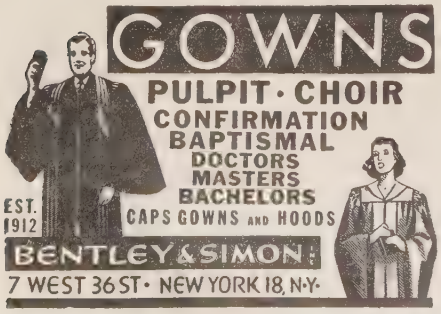
"The over-all plan would involve, for instance, Methodists becoming Presbyterians in a community in which the Presbyterians outnumber the Methodists and, concurrently, the Presbyterians of another community becoming Methodists where the Methodists are in the majority," the bishop explained. "Similar agreements can be worked out with all other denominations," he said, "thus leaving in each small community a strong denominational church and releasing funds and personnel for services in communities at present unchurched."

Bishop Oxnam pointed out that this policy was consistent with enactments of the Methodist General Conference with reference to local situations of excessive denominational overlapping. He cited the following statement from the 1948 Discipline:

"An effective denominational church serving every . . . community is our objective. Federated and union churches have afforded expedient temporary service as acceptable alternatives in some fields, but should obtain denominational entity as soon as possible.

"Mutual exchange, denominational withdrawal and affiliated membership are among the methods found helpful."

"Such co-operation at the local level will accelerate the moves toward union at the national level," Bishop Oxnam stated.




## Court Bars Melish Appeal

Brooklyn, N. Y. (RNS) — The Appellate Division of the Brooklyn Supreme Court has refused Dr. John Howard Melish permission to re-argue his case or institute another appeal.

Dr. Melish was removed last year from his post as rector of the Protestant Episcopal Church of the Holy Trinity here because of his avowed support of the "radical" activities of his son and assistant, the Rev. William Howard Melish.

The removal order was handed down by Bishop James Pernette De Wolfe of the Long Island Diocese, who acted on a petition of the church's vestry. It was confirmed in Kings County Supreme Court by Justice Meier Steinbrink and unanimously upheld by the Appellate Division.

Dr. Melish said he would now carry the case to the Court of Appeals in Albany.

## The Parson Looks At Labor

Clair M. Cook

*The C.I.O. War on Jim Crow*

Two recent items of labor news indicate the real service to racial brotherhood being constantly performed by the Congress of Industrial Organizations, whose constitution dedicates it to the services of "workingmen and women of America regardless of race, creed, color, or nationality."

One is a statement to all regional directors and state and city councils that "no segregation in the use of facilities in building or office space under the control of C.I.O. Councils should be permitted and there should be no signs indicating such segregation." The policy will apply with special significance to the 30 industrial union councils in Southern states, including those where local or state law requires segregation. The memorandum is more significant than a mere policy stat ment, since it was issued by Arthur Gol berg, C.I.O. chief legal officer. It mea that the union's forces will be deliberate thrown against any attempts at segregati law enforcement, which Goldberg believes contrary to the federal constitution. Thr cases involving the validity of segregati laws are now before the Supreme Court; t C.I.O. has filed briefs in all three cases, the belief that "any statute, regulation ordinance which compels the practice of se regation is in violation of the Constition Its own constiution's preamble declares th "racial persecution, intolerance, selfishne and greed have no place in the human fa ily."

The second item, at first glance unrelate is that the American Bowling Congress at convention in Chicago has taken from constitution and by-laws a rule standing sin 1916 which limited membership to "whi males." In spite of some long-standing o position, the rule had stayed—until a Unit Steelworkers bowling team from India Harbor, Ind., was barred from a tourname under American Bowling Congress sponso ship because two of its members were N groes. Legal action followed. In Illinois C.I.O. complaint asked not only for an i junction against the bowling organization b for the revoking of its charter. As its conve tion met in Chicago, legal action had also b gun at C.I.O. instigation in New York, Wi consin, and Ohio, while additional suits we threatening in Minnesota and Michigan chiefly seeking to prohibit the Bowling Co gress from operating in defiance of an discrimination laws. These suits had alread cost $40,000 in defense expenses. Oppositio to the change was slight. It is expected th the Women's International Bowling Co gress, soon to meet in St. Paul, will tal similar action; the two groups are closely r lated. So, in large part because of C.I.

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victions backed by legal pressure, organ- d bowling now joins other major sports ich have ended discrimination.

he next punch being prepared against Crow is action to eliminate race bias in Automobile Association of America, many whose local branches do not accept Ne- members. An investigation of the extent d depth of discrimination there is being de by the C.I.O. legal staff, preparatory further legal skirmishes.

Civil rights action of this type requires al talent, funds, and deep determination carry it through to successful conclusion. e churches often express their good will, d do good work in education, in some al situations, and in passing resolutions. t for large-scale, realistic implementation conviction we can scarcely deny that or- nized labor is far out in front in attack- g the race problem both in the shop and in ciety at large.

## ow We May Be Saved

illiam P. King

It is possible that some who have been embers of Sunday school classes for years e confused as to the method of salvation. here is the failure to reckon with variations temperament and differences in advant- es and surroundings.

There are those who make dark generaliza- ns to the effect that so very many of the ung people in our churches have never en converted. How do generalizers know? hen did they become so wise as to be able pass on the Christian experience of a large umber of our finest young people? This itical attitude roots itself in the ever-recur- ng false antithesis between Christian nur- re and evangelism.

Horace Bushnell, in "Christian Nurture," as the great pioneer in behalf of "bringing hildren up in the 'nuture and admonition f the lord'." He was accused by his con- mporaries of dispensing with the need of he supernatural.

The movement for Christian education wes more to Bushnell than to any other an. His "Christian Nurture" was an epoch- aking book. He vindicated for childhood s normal place in the kingdom of God. He learly demonstrated that the conversion of he child is not to be conformed to the adult ype. It was the claim of Bushnell that a hild should grow up a Christian and never now himself as being otherwise. Dr. C. H. atton, speaking of the admission of candi- lates to the ministry, said: "We have come al- nost to expect that candidates today will say: I do not know when I became a Christian'."

In so far from ignoring the supernatural, in a letter to his daughter, Bushnell wrote: 'Therefore, I am anxious, my dear daughter, hat you should begin the Christian life now and grow up in it. If I have proposed to you omething angelic in the model of a woman, I am far enough from believing that any mere self-cultivation will enable you to reach it. Such is man and woman, such all human nature, that only grace can raise it into beauty and true goodness. Man is not so good or susceptible to good that he can fill out the ideal of goodness without proximity to God, or drawing himself up to his mark by the assimilating power of God's love and communion. . . . Be it, then, your first thought to be religious; your girlhood, and thus your womanhood, your whole life, and thus your death and all beyond. . . . We gave you to God in your childhood, and now it belongs to you to thank God for the good we have sought to do for you, and try to fulfil our kindness by assuming for yourself what we promised for you. . . . May the good spirit of God, my dear child, guide you in your absence from us, be with you daily, and assist you to be wise. May every day be a happy day, because it is passed under the smile of your Heavenly Father."

The very necessary emphasis on the variation of the experience of youth from some artificial pattern does not in the least detract from the genuineness of adult conversion and the necessity to follow up with the saving message of the gospel those who have wandered far from God.


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# PERSONS

Bishop John Wesley Lord announces the appointment of the Rev. Campbell B. Carmichel to Woodland and Alexander, Maine, effective June 11th. Mr. Carmichel has been pastor at Milo, Maine, since 1948.

Dr. Allen E. Claxton, pastor of the Broadway Temple Methodist Church in New York City, delivered a series of three lectures at the Troy Conference in Trinity Church, Albany, New York, on May 4, 5, and 6, on the theme, "A Christian Strategy for Our Time."

The Rev. Sidney Adams, pastor of the Methodist church in Auburndale and Newton Lower Falls, Mass., will be speaker at the Annual Rose Night program at Keene Teachers College in Keene, N. H., on June 11th.

Funeral services were held in Gammon Memorial Methodist Church, Bridgewater, Mass., on April 4th for Miss Ida Bryant, 90, a Methodist deaconess formerly associated with First Methodist Church in Boston. Miss Bryant had made her home in Bridgewater for a number of years.

## Methodist Men's Charter

Pictured above is the presentation of the first Methodist Men's Charter of both the Worcester District and the New England Conference to the Methodist men of the Wesley Methodist Church, Framingham, Mass., by Farnham B. Goulding, lay leader of the Worcester District. The men in the picture are, left to right: George B. Tobey, lay leader of Wesley Church; Ralph W. Mills, Jr., treasurer; Vernon W. Parkhurst, president; Delbert Mangas, vice-president; Edward Sullivan, secretary, and Mr. Goulding.

This Framingham group has been organized for about one and a half years. Its original membership consisted of 15 men. At the time of the charter presentation the membership was 50 and it is continually growing.

The Rev. Dr. Leroy W. Stringfellow of Claremont, N.H., will be the speaker at the Baccalaureate Service at Stevens High School, Claremont, on June 11th.

The Rev. John David Erb, pastor of the Park Avenue Methodist Church of Worcester, Mass., has been chosen by the Selection Committee for the British Summer Schools for acceptance by the University of Oxford at the summer school course. He will study modern philosophy, logic and political theories. During Mr. Erb's absence Professor Richard N. Bender, director of religious life and professor of philosophy at Baker University, Baldwin, Kansas, will serve the church and will preach every Sunday except July 2nd, August 27th and Sept. 3rd. The Rev. Charles T. Allen, superintendent of the Worcester District, will preach at the service on July 2nd. Services will be discontinued for the Sundays of Aug. 27th and Sept. 3rd.

Mrs. Irving W. Arnold, wife of the pastor of Lafayette Street Methodist Church in Salem, Mass., passed away at her home in Salem on May 30th. Funeral services were held in the Lafayette Street Church on Friday, June 2nd.

Dr. Paul E. Johnson, a member of the faculty at Boston University School of Theology, will be teaching at the Pacific School of Religion from June 26th to August 4th. On the return trip to New England he will attend two Pastors' Conferences; one at Great Falls, Montana, August 21st to 23rd; and at Lincoln, Nebraska, August 28th to Sept. 2nd.

Mrs. Robert Eason, wife of the Rev. Robert Eason of Enfield, N.H., is recovering from a minor back operation in the Veterans' Hospital, White River Junction, Vt.

The Rev. Robert C. Sharp of Canaan, N.H., returned recently from a two-week refresher course in the Chaplain's School at the Navy Base in Norfolk, Va.

People's Methodist Church in Bradford, Mass., with 150 active members, is contributing the services of three members of its official board to the executive committee of the Greater Haverhill Council of Churches. Lee E. Hurst, prominent in many civic organizations, again heads the Finance Committee; W. Fred Sargent, district lay leader of the Methodist church, continues as treasurer, and Dr. Walter L. Nathan of the faculty of Bradford Junior College has been elected president of the Greater Haverhill Council of Churches, succeeding the Rev. Dr. Kendig Brubaker Cully who is the minister of the First Congregational Church of Haverhill. Dr. Nathan has also been appointed chairman of publicity for the People's Methodist Church of Bradford, Mass.

L. Roy Hawes, lay leader and Sund school superintendent in the Methodi church in Sudbury, Mass., will serve as o of the employer advisers at the conferen of International Labor Organization to l held in Geneva, Switzerland from June 7 to July 2nd. Mr. Hawes, a member of t delegation being sent by the U. S. Gover ment, was chosen as an adviser on agricu tural matters by the National Association Manufacturers and the U. S. Chamber Commerce. Outstanding in Sudbury co munity affairs, Mr. Hawes is the owner the Merrie Meadow Farm in North Sudbu and the Hawes Florist Shop in Maynar Mass.

## Leaving Pierce

The Rev. Dr. Victor West, a retired men ber of the Nebraska Conference, will be lea ing the Methodist Church in Pierce, N braska, which he has supplied for the pa two years. At the June session of his co ference he will cease the active pastorate an move to Lincoln, Neb., where he and Mr West have purchased a home.

Dr. West has been a pastor for 51 year having his degrees from the University Chattanooga, Drew Seminary and his do tor's degree from Nebraska Wesleyan Un versity. He has served churches in Te nessee, Kansas, Iowa and Nebraska. Retire two years ago because of the age limit, D West went to Pierce after an 8-year pasto ate at Wayne, seat of the State Teachers Co lege.

He has been a subscriber to Zions Herai for over 40 years.

The Rev. Claude E. Adams, minister the Methodist church in Littleton, N.H passed away on May 17th, after sufferin from a shock while attending the Ne Hampshire Conference sessions in Groveto N.H., the week before. A prayer servi

held in Littleton on the evening of May with the Rev. George Wiseman of Lis-, officiating. The following morning the ly was sent to Fairmount, Ind., where funeral took place on Saturday, May 20th. . Adams is survived by his wife; a daugh- Mrs. Esther Dolan of Lawrence, Mass.; a , Charles; a brother, Russell Adams of t Wayne, Ind.; and his parents, of Fair- unt, Ind.

The Rev. Tarrence F. Ogden of Schenec- ly, N.Y., minister of Trinity Methodist urch there, and the Rev. Frank G. Pot- of Cambridge, Mass., retired member of New England Conference, are patients the New England Deaconess Hospital, ookline, Mass.

Ground-breaking ceremonies were held in estfield, Mass., on May 8th, as members of First Methodist Church witnessed the ginning of the construction of an addition the church. The Rev. H. Newton Clay, stor of the church, led the parishioners a short litany service to commemorate the rt of the new building, and Frederick L. rker, president of the church's board of ustees, turned the first shovelfull of dirt, llowed by John A. Plusch, chairman of the ilding committee. The new building will clude a large assembly room, a pastoral fice, and office, supply room and class oms for the church school.

The Rev. Arthur Wright of Bradford, .H., retired member of the New England onference, passed away on May 23rd. uneral services were held on May 25th at e Baptist Church in Bradford, under the irection of the Rev. W. C. Pixler of Med- ord, Mass., assisted by Bishop Lewis O. Hartman, the Revs. George E. Heath, C. C. . Hiller and Samuel Lowe, pastor of the radford Baptist Church. Mr. Wright is urvived by his wife; a son, Dr. Arthur F. Wright of Bradford; three sisters and a rother.

## Abrams Award To Student

A Boston University senior is the first to win a $100 award from the Rabbi Samuel J. Abrams Fund established at Boston Univer- ity for "advancing the cause of better under- tanding and right thinking and living among his fellow students."

Harry N. Sarkisian, New York City, a senior in the university's College of Liberal Arts, was guest of honor Sat., June 3rd, at the annual Boston University Sunset Spread for alumni on the Esplanade by the Charles River Campus, where he received the award. He will be graduated this August (1950).

Established by Joseph F. Ford, a Boston University alumnus who lives in Brookline, the fund is in honor of Rabbi Emeritus Abrams of Temple Ohabei Shalom, an outstanding leader in the Boston community. The fund regulations stipulate that the recipient shall be any student in the university irrespective of his denomination or racial affiliation and on the basis of his character, cultural, social and spiritual interests.

Sarkisian, who lives in Brookline during the college year, led organization of the Christian Association on the Boston University campus, and through his efforts established Christian Association groups in several different colleges in Boston University. With the advisory board made up of representatives of the Boston Y.M.C.A. and the Boston University faculty, members of the Christian Association have enlisted the aid of many students in vital religious questions, and have tried to work out methods of applying religious values to social and economic problems both inside and outside the university.

According to the committee in charge of making the selection, Mr. Sarkisian also took the initiative in bringing together the leaders of the Newman Club, the Hillel Foundation, and the Christian Association in an effort to explore areas where the three groups could co-operate in promoting right thinking and living among student groups.

Members of the faculty committee who awarded the first Abrams Prize to Sarkisian include J. Philip Mason, professor of chemistry; Thomas G. Van Slyke, guidance counselor, the College of Liberal Arts; and Solomon Lipp, instructor in romance languages.

# EVENTS

## New Z.H. Clubs

We want to extend our official welcome to five new Zions Herald clubs which have just recently been formed in the following churches: Crawford Memorial, Winchester, Mass.; First Methodist, Everett, Mass.; and Methodist churches in Oneco, Conn.; Bethel, Maine; and Baltic, Conn. We hope that these new readers will remember that we are a forum magazine and we welcome news items, letters to the editor, timely articles, and suggestions.

## Methodists Oppose Euthanasia

Bloomfield, N.J. (RNS) — The Newark Methodist Conference unanimously adopted a report here condemning mercy killings.

"Advocates of euthanasia may contend the sufferings they would eliminate shall have ceased to be purposeful," the report stated. "But what man can determine this? Who knows at what precise moment in the treatment of so-called 'hopeless' and 'purposeless' sufferers, a miracle may be wrought by God through science?"

The report called for a co-ordinated program of sex education with home, church and school participating to check the increase of sex crimes.

## The Dean Gives "The Glad Eye"

*Bostonia Magazine*

Miss Christa L. Foster, daughter of the Rev. and Mrs. William Foster of Revere, Mass., gives "the glad eye" to Professor Elmer A. Leslie and Dean Walter G. Muelder, judges in the Boston University School of Theology baby contest. Christa was named "Miss Heartsmasher."

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## Motorcycles Blessed

MANCHESTER, N.H. (RNS)—Four hundred motorcyclists from New Hampshire along with 1,600 riders from other sections of New England gathered in South Lyndeboro Sunday, May 28, for an inter-faith motorcycle ceremony, highlight of which was the blessing of their motorcycles by a priest, a minister and a rabbi.

In the morning the 2,000 motorcycles paraded in nearby Fitchburg, Mass., where the riders attended church services. In the longest parade ever held the machines entered the city under police escort. Following church services, the motorcyclists returned to the motorcycle park in South Lyndeboro, N.H., where the "blessing of the motorcycles" ceremony was held.

The program was sponsored by the N. E. Motorcycle Association and the Throttle Twister Fraternity.

## The Homemaker's Corner

Mrs. Harry A. Burnham

*A Different Graduation*

June is the month of graduations, of diplomas tied with white ribbon and given by school dignitaries to young people who, clear-eyed and unafraid, face a strange and muddled world.

All of this is June. It is re-enacted every year, but this year there was a different, an unusual graduation when, early in May, half a million women, some old, some younger, but all beyond college age, received diplomas of achievement.

In 56,000 rural communities all over the country 3,000,000 Home Bureau members met to honor their local leaders.

There were fairs, conventions, tours, demonstrations and exhibitions. All of these were intended to show what the Home Bureaus of the United States Department of Agriculture had accomplished in 1949. Back of all of them was the memory of a very small beginning in 1913, and of all the difficulties that have been overcome since that time.

Because the Home Bureau does its most intensive work in rural areas, where assistance is not readily available to homemakers, there has been a belief that city women were excluded from this service. That it not so. There are many groups of city women who meet once a month, or oftener, with the county leader, and learn about planning nutritious meals, making artistic use of color in home decoration, and planning and making dresses.

These classes also look out on wider fields, such as community health, a better understanding of what is meant by "The American Way of Life," and national and international affairs.

Unlike some organizations of women these groups decide on one definite project and devote themselves exclusively to that for a season. Last winter a group of Home Bureau women decided to learn how to make their own dresses. Not one of them had ever used a needle except for embroidering and perhaps a little mending.

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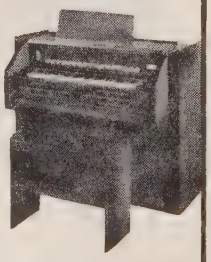

**WHITTEMORE ASSOCIATES**
16 Ashburton Place, Boston 8, Mass.

The demonstration party which they he at the end of the season was a great surpri to their friends and a great source of sat faction to the new dressmakers.

In one case there was but one portab sewing machine for six women. This w used at the class meetings, and then allott for a certain number of days, to each mem ber for use in her home. Now that summ has come the machine is still "rotating" fro home to home.

If you are interested call up, or write the Home Bureau Agent in your county a learn all about the service.

## Getting A Kick Out Of Life

*With the permission of Mrs. William L. Stidger, Zions Herald will continue to print the "Kicks" which Dr. Stidger wrote before his death last August 7th.*

When you get into the sunset years life, you get more out of life when you d cover that many times the most producti period of life is what is commonly call "old age." One of my friends compiled a sent to me recently for my column a list old creative spirits who did their best wo beyond 60 and at the head of that list asked this question: "When is a man old Here is the list:

Socrates gave the world his wisest ph losophy at 70.

Plato was only a student up to 50. H did his best teaching after 60.

Bacon was 60 before he did his best wr ing.

Agassiz was 51 when he gave his great s entific lectures.

Voltaire, the French poet and philosophe did his finest work after 60 and produce his masterpiece at 84.

Phillips Brooks was a powerful figure a preacher in Boston at 70.

Emerson produced "English Traits" whe 53 and "Conduct of Life" at 59.

Gladstone was a potential figure in t political and intellectual circles of Great B tain when he was 80.

Goethe, the greatest of modern Germa poets, wrote a part of "Faust" at 60 and t end of it at 82.

Victor Hugo wrote his masterpiece "L Miserables," at 62.

John Milton completed "Paradise Los when 57 and "Paradise Regained" at 63.

Jules Verne was writing his imaginati stories at 70.

Noah Webster wrote his monumental di tionary at 70.

## On A Wide Circuit

W. W. Reid

*Hats Off to Trygve Lie!*

Our hats are off to Trygve Lie! Here one leader who is at least *trying* to end t "cold" war, to stop the march down t

l to a "shooting" war, to make the ma-
ery for peace plow toward that goal.
ll that we have read about Mr. Lie we
e seen no name-calling by him, no chal-
ge to any man or nation, no interview or
ort that has given hot coals to a jingoist
s or sabre-rattling clique. All too many
our other "statesmen" are saying and do-
things that only add to misunderstand-
that increase fear and suspicion, that
e the impression of clenched fists and
s on shoulders.

Mr. Lie has been conferring for some
eks now with leaders in Washington, in
ndon, in Paris, in Moscow. He is opti-
tic that the stalemate in the United Na-
ns can be resolved, and that that body can
in become "a meeting place for the ne-
iation and conciliation of differences and
flicts among the great powers." Mr. Lie
uld strengthen the United Nations be-
se, "it remains the world's best hope for
ce in the midst of all the conflicts and
es of this time." And he would end the
d war because "the longer it lasts, the
ater the harm it is doing on both sides,
d the greater the danger to the world."

"It has been proposed to split the world
rmanently into two camps," says Mr. Lie.
hat road would harm existing divisions
the world; create new ones; perpetuate
d accelerate the armaments race; make eco-
mic warfare a permanent condition; con-
n all the poor and hungry in many parts
the world to remaining poor and hungry;
ng the propaganda war and its accompany-
g hysteria to new depths of intellectual and
ral degradations; and destroy the chance
agreement on control of atomic energy.
ere is only one possible end to that road
sooner or later a third world war.

"The other road is the United Nations.
at road leads away from a third world
r instead of towards it."

Mr. Lie expresses the belief that a majority
the people of the world want the United
tions and want it to succeed, and that no
vernment wants war. But the continuance
the cold war, many leaders believe, can
ly heighten the emotional tension that
ust inevitably burst into armed conflict.

Mr. Lie has been seeking only "an ex-
ange of views" among the world capitals.
is the "exchange" which American church
aders have long urged upon President Tru-
an and other government heads. Mr. Lie
ay not develop the final formula for peace:


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but he is not propelling us into war. He may not settle all differences between East and West: but he is not adding to misunderstanding. But the chances are good that he will accomplish what heads of states and state departments have thus far not been able to realize.

And we can join Professor Albert Einstein in praising the one man who has "kept his vision clear in the bewilderment and confusion of our time;" and in the professor's wish that "your proposals succeed in showing us a way out of our present tension, occasioned as it is more by emotional factors than by material causes." He adds, "even relatively small successes in the direction of economic co-operation should soon improve and stabilize the political and emotional situation."

Our hats are off to Mr. Lie! And our prayers go with him on his noble mission.

To leaders and statesmen of America and the world we commend his single and honest effort to do something "without any message or proposals from any government."

And, no matter what the outcome, he is our nominee for the 1950 Nobel Peace Prize: "he tried."

● ● ● ● ● ●

"Emerson drove to the heart of the matter, Scripturally as well as ethically, when he said, 'The end is prefigured in the means.' The little actions and decisions we make each day are determining the goal of our life, and conversely the ideal goal of our life is determining the steps we take to reach it."

* * * *

*"Our Faith in the Kingdom of God"*

*The Advance for Christ and His Church*

● ● ● ● ● ●

## Thousands Of Graduates To Hear Dr. Sockman

Senior classes of five universities and colleges will hear the Rev. Dr. Ralph W. Sockman on commencement occasions this June. Dr. Sockman, who is minister of Christ Methodist Church, New York, and preacher on NBC's network Sunday morning service "The National Radio Pulpit," will give the baccalaureate sermon at Duke University, Durham, N.C., June 4th and the baccalaureate at American University, Washington, D.C., the same afternoon.

On the morning of June 11th he will preach the baccalaureate at Vassar College, Poughkeepsie, N.Y., and in the afternoon at New York University, of which he is chaplain. New York University is the nation's largest, with an enrollment of about 40,000.

Dr. Sockman will be the commencement speaker at Earlham College, Richmond, Ind., June 12th.

A year ago Dr. Sockman was chosen director of the Hall of Fame, upon the death of Dr. James Rowland Angell, former president of Yale University, who previously held this post.

## Maine Summer Program

*Summer camp program of the Maine Conference, at the new Methodist campsite at Lower Narrows Lake, Winthrop, Maine.*

*SENIOR YOUTH CAMP* — June 18th to July 1st — For those entering grades 10, 11, 12 and post high school youth. The Rev. H. Travers Smith, 19 Pleasant Ave., Portland, Dean.

*JUNIOR HIGH CAMP* — July 2nd to 15th — For those entering grades 7, 8, and 9. The Rev. Bernard M. Hanninger, 17 Chestnut St., Portland, Dean.

*W.S.C.S. TRAINING SCHOOL* — July 16th to 22nd — Dean: Mrs. Bernard M. Hanninger, 17 Chestnut St., Portland. Secretary: Mrs. Willard L. McLean, 53 Granite St., Bath. Registrar: Mrs. Harold A. Hardy, 50 Columbia St., Bangor.

*JUNIOR CAMP* — July 23rd to Aug. 5th — For those entering grades 4, 5, and 6. Dean: Miss Margaret L. Stimson, 24 High St., Auburn.

*JUNIOR HIGH CAMP* — Aug. 6th to 12th. For those entering grades 7, 8, and 9. Dean: The Rev. A. F. Ives, 64 Middle St., Saco.

*BOSTON AREA LEADERSHIP TRAINING SCHOOL*—Aug. 13th to 19th—Dean: The Rev. Harold B. Keir, 8 Green St., Concord, N.H. Registrar: The Rev. Wm. J. Davis, Sunapee, N.H.

*METHODIST PASTORS' SCHOOL* — Aug. 21st to 25th — Dean: The Rev. Louis S. Staples, 211 W. Broadway, Bangor. Registrar: The Rev. Arthur G. Christopher, 13 Green St., Augusta.

*LAY ACTIVITIES - CHURCH SCHOOL SUPERINTENDENTS CONFERENCE* — Aug. 26th and 27th — Directors: Mr. Lowell E. Bailey of North Anson, and Mr. Melbourn E. Jackins of Houlton.

*SENIOR HIGH CAMP* — Aug. 27th to Sept. 2nd — For those entering grades 10, 11, 12 and post high school youth. Dean: The Rev. Ralph J. Barron, Jr., Hampden Highlands.

*YOUNG ADULT CONFERENCE*—Sept. 2nd, 3rd, 4th. Director: Mr. Richard E. Barbour, 124 Bradley St., Portland.

## Boston Area Calendar

June 6-8 — Chaplains' Retreat, Hartford Theological Seminary, Hartford, Conn.

June 7-9 — Chaplains' Retreat, The American University, Washington, D.C.

June 7-11 — New England Conference, Boston University, Boston, Mass.

June 10 — Spring Rally and Annual Meeting of Capitol District M.Y.F., First Methodist Church, Laconia, N.H.

June 14-16 — Chaplains' Retreat, U. S. Naval Air Station, Jacksonville, Fla.

June 15-22 — Northeastern Jurisdiction W.S.-C.S. School of Missions and Christian Service, Syracuse University, Syracuse, N.Y.

June 16—New Hampshire Conference Board of Education, Y.M.C.A., Manchester, N.H., 10:30 a.m.

June 17-18 — Wesleyan Service Guild weekend, Rolling Ridge.

June 18-24 — Young People's Institute, Rolling Ridge, North Andover, Mass.

June 23-25 — College Students Weekend Conference, Camp Aldersgate, No. Scituate, R. I.

June 23-30 — Annual M.Y.F. Summer Institute at Geneva Point Camp, Winnipesaukee, N.H. The Rev. William D. Hudson, Dean, Monroe, N.H. Cost $22.

June 25 — July 1 — Senior Youth Institute, Rolling Ridge.

June 25 — July 8 — M. Y. F. Assembly, Camp Aldersgate.

June 25 — July 22 — Mt. Holyoke Institute on the United Nations, So. Hadley, Mass.

July 2-8 — Conference Youth Assembly, Rolling Ridge.

July 2-8 — M. Y. F. Institute, Camp Aldersgate.

July 9-15 — Intermediate Camp, Rolling Ridge.

July 9-15 — M. Y. F. Institute, Camp Aldersgate.

July 12-21 — Northfield Conference of Religious Education, Northfield, Mass.

July 16-22 — Senior Youth Institute, Rolling Ridge.

July 16-22 — Christian Adventure Camp for Intermediates, Camp Aldersgate.

July 23-29 — Intermediate Camp, Rolling Ridge.

July 23-29 — Christian Adventure Camp for Intermediates, Camp Aldersgate.

July 23-30 — Worcester District Christian Outlook Institute, Sterling Camp Ground.

July 30 — August 5 — Christian Adventure camp for Intermediates, Camp Aldersgate.

July 30—August 5 -- Senior Youth Institute, Rolling Ridge.

August 5-6 — Young Adult Assembly, Camp Aldersgate.

August 10-17 — Intermediate Camp, Laurel Park, Northampton, Mass.

August 11-13 — Woman's Society Weekend, Camp Aldersgate.

August 13-19 — Intermediate Camp, Rolling Ridge.

August 13-19 — Boston Area Leadership Training School for M.Y.F. leaders above the local level and for adult workers with youth in the sub-districts, districts, and conferences. Maine Conference Campsite, Winthrop, Maine. Dean, the Rev. Harold Keir, 8 Green Street, Concord, N.H. Cost $17.50.

August 19-27 — Christian Life Institute, Laurel Park.

August 20-26 — Senior Youth Institute, Rolling Ridge.

August 20-27 — Hedding Camp Meeting, Hedding, N.H.

August 27-31 — Older Adult Conference, Rolling Ridge.

Sept. 1-4 — Young Adult Conference, Rolling Ridge.

## M.C.O.R.

*Methodists are helping feed tens of thousands of Oriental children every month through their gifts to M.C.O.R.*

One of our most experienced Malayan missionaries writes: "Rev. Lim Keong Eng is one of the most effective local preachers I have ever seen. When he began to preach he was too old and did not have sufficient education to become a member of the Annual Conference. Nevertheless for 25 years he preached every day in the week, serving a five-point circuit. During the war years he kept these five churches alive traveling from place to place by bicycle covering great distances. He was continually watched by the Japanese police, but was fearless in his preaching and never evaded his responsibilities as a pastor in the face of governmental opposition.

"When the war was over the strain proved too great and he became mentally deranged. He was constantly hearing bombing planes which he thought were going to bomb home and his church. He needed care i mental hospital, but he did not have suffici funds to make it possible. M.C.O.R. ca to the rescue and helped him and his fan for over a year. He is now back home ca ing on a limited program."

## Train Religious Journalists

Syracuse, N. Y. (RNS) — Young peo preparing for careers in religious journali in the United States will be accepted fo new graduate program in the School Journalism at Syracuse University beginn this fall, it was announced here by Dean Lyle Spencer.

The course will equip students for w on newspapers and magazines covering ligious news, on publications issued church groups and in religious publicity fices, Dean Spencer declared. He said t men and women already in religious journ ism and seeking further training also v be enrolled.

Students registering for the program v take courses in journalism, religion and general education, both to meet requireme of the program itself and to compensate study not completed earlier, if necessary.

They must complete 30 hours of gradu work, with an optional thesis. Their jo nalism classes will cover study of religi journalism and various technical courses, su as editing, writing, production and picto journalism.

The new program, Dean Spencer said, an expansion of the curricula made availa last fall to students entering foreign religi journalism. Under the original plan, Am ican students going abroad and overseas s dents coming to the United States were p vided with separate courses. These will continued and the new American progr for service in this country added.

The overseas courses, Dean Spencer called, were begun at the request of the Co mittee on World Literacy and Christian I


## Miscellaneous Advertisemen

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TEMPLE HALL, 35 Temple St., Bost Mass., sponsored by the First Metho Church. A good place for moderate inco young women to live or spend a vacati in the heart of Boston. Young women ca for the year round. Families in the su mer. Rooms $4.00 per week and Kitchen privileges. For information, w the matron, Mrs. Florence Ordway.

re, a division of the Foreign Missions erence of North America, which later ved requests for a program to prepare nts for religious journalism at home.

an Spencer said he had placed Professor nd E. Wolseley in charge of the new ram as well as the foreign curricula.

## nited To Holy Places

ASHINGTON, D.C. (RNS) — A proposal the United States ask the U.N. to aban- the present internationalization proposal erusalem and substitute a system of in- ational control limited to the Holy Places made to President Truman by 258 Amer- religious and other leaders.

he proposal, contained in a letter ad- sed to the President, was endorsed by 43 estant bishops and 26 religious leaders of ous denominations.

pecifically, it asked that the Jewish zone erusalem, already integrated with Israel, recognized as belonging to the Jewish , and that Jerusalem's Arab zone, under control of Abdullah of Jordan, be in- ated with an Arab state.

s for the Holy Places, the proposal sug- ed the establishment of an international atorship for the Holy Places, to be dis- rged by a U.N. commission composed of resentatives of the Protestant, Roman holic, Jewish, Greek Orthodox and Mos- faiths.

uch a commission, it was said, would be onsible to the Security Council and would e the power to employ guards. Its func- ns would be (1) to authenticate the Holy s in Palestine; (2) be responsible for their servation; (3) insure free access to them all times; (4) supervise the restoration of h Holy Places as may have been damaged the Palestine war.

"The principle embodied in the proposal an International Curatorship should be epted as the basis for American policy," was urged, "with a view to later presenta- n of a statute to the United Nations based this principle."

Among those sponsoring the proposal were otestant Episcopal Bishop Charles K. Gil- rt of New York; Methodist Bishop G. omley Oxnam of New York; Dr. Reinhold ebuhr of Union Theological Seminary, w York; Dr. H. E. Luccock of Yale Di- nity School; Walter P. Reuther, president the United Automobile Workers; and mner Welles, former Under Secretary of ate.

## piscopal Bishops Accused

NEW YORK (RNS) — Proposals have been ade that the Protestant Episcopal House of shops investigate alleged breaches of church ctrine by the bishops of New Hampshire d Washington, D.C., it was made known re by the American Church Union.

The Union charges that Bishop Charles F. all of New Hampshire violated "the doctrine, discipline and worship" of the communion by taking part in a "joint ordination" with a Presbyterian and a Congregational minister at Manchester, N.H., on Apr. 24th.

It also announced that the Maryland Branch of the Clerical Union for the Maintenance and Defense of Catholic Principles has called on the House of Bishops to investigate the action of Bishop Angus Dun of Washington in "having denominational ministers (Lutheran and Congregational clergymen) officiate" at an Episcopal service on Ash Wednesday.

The group said Bishop Dun also invited "all Christian ministers of Washington, except those of the Roman Church, to 'join with us . . . by receiving Holy Communion'."

The Church Union condemned the action of Bishop Hall as "presumptuous, mischievous and irregular" and added that it was "the most flagrant breach of the church's doctrine and discipline yet committed in the Episcopal Church throughout its history."

The Maryland group asserted that Bishop Dun's action "constitutes a flagrant disregard of the doctrine and discipline of this church, a serious affront to thousands of loyal churchmen, and direct violations of the canons of the church and the rubrics of the Book of Common Prayer."

A national group within the Episcopal Church, the American Church Union is "dedicated to upholding the doctrine, discipline and worship of the church as an integral part of the whole Catholic Church of Christ. Its expressed aim is for the extension and defense of the traditional faith of the church."


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## Willard Welsh

Harry Belmont Hill

Centre Methodist Church, Malden, Mass., recently lost a valued member in the death of Mr. Willard Welsh who passed away Tuesday evening, May 23rd, after a long illness.

Mr. Welsh was born in Duxbury, Mass., 85 years ago, the son of William and Mary (Damon) Welsh, but had been a resident of Malden for 70 years. He was a prominent real estate and insurance broker with offices at 45 Bromfield St., Boston.

He was a 50 year member of Converse Lodge of Masons, a trustee of Malden Savings Bank, a member of the Sons of the American Revolution, a life member of the University Club, a member of the Bouquet Club of Malden. Mr. Welsh joined Centre Methodist Church in 1910, was formerly a member of the Official Board and of its Pastoral Relations and Pulpit Supply Committee, an honorary member of the Home and Foreign Missionary Societies, a member of the Robinson Men's Class and the Temperance Society. He was elected a trustee, March 25, 1918, became a member of the finance committee and treasurer of trustees in 1923, an office which he held until his resignation in 1943, at which time he was named trustee-emeritus.

Mr. Welsh's Malden residence was at 60 Greenleaf St.; his summer residence, Willowmere, West Shore Drive, Marblehead. Bishop Edwin Holt Hughes was an intimate friend of Mr. and Mrs. Welsh, their honored guest, who often said that he considered their home his second home.

Mr. Welsh was a faithful friend, a man of keen mind and ready wit, an earnest Christian. His interest in The Methodist Church was world wide. He was well informed on Methodist polity, had a wide acquaintance with prominent pastors and laymen; but his special loyalty was reserved for Centre Church, Malden, and St. Stephen's Church, Marblehead. He was a generous contributor, a consistent supporter of his pastor, and a constant attendant upon the church services. When failing health made church attendance impossible, he still loved his church and thought about it every day. His keen mind busied itself with church problems. He inquired eagerly about church finances, the size of the congregations and the church's spiritual welfare. He found comfort in prayer.

The service of memory was held at Centre Church, Friday afternoon, May 26th, with his pastor, the Rev. Harry Belmont Hill, and the Rev. John Snook of Crawford Memorial Church, Winchester, officiating, and afterward conducting the committal service at Lakeside Cemetery, Wakefield, Mass.

He leaves to carry on for him his devoted wife, Mrs. Mabel (Clark) Welsh; a son, Willard C. Welsh of Kansas City, and two grandchildren.

Library of the UNION THEOLOGICAL SEMINARY New York

# They're Saying In Washington . . . .

## At Foundry Methodist Church . . . .

## "WATCH YOUR DIET"

We live in a world of multitudinous impressions and demands. Certainly, as we celebrate the centenary of William Wordsworth we realize the truth of his famous line, "The world is too much with us; late and soon. . . ."

What an avalanche of opinions and impressions are pouring in on us all the while, from the press and from the radio. Often what we call our convictions and opinions are simply the echoes of other peoples' viewpoints. There is propaganda to the right of us and to the left of us. We are often the victim of plausible statements which may be but the clever defenses of special interests.

There is absolutely nothing more essential in these days than that a Christian — that is, one who undertakes to stand in the midst of the whirling opinions of a day like this for what Christ would stand for — needs to watch his diet, so far as the literature which he devours is concerned.

There are not many spiritual vitamins in much that the daily press and the monthly magazines have to say with regard to the present world situation. This is not to discount such articles. They give us viewpoints and appraisals, and ofttimes unbiased facts, that are essential for an intelligent understanding of these perplexing days in which we live. But every wise and alert Christian will see to it that this secular diet is balanced by the spiritual food which only religious journalism can provide. Here are antidotes for the poison of specious propaganda. Here are emphasized the spiritual verities without which this glittering, gadget-conscious and mammon-mad civilization of ours will go on hastening to collapse. Here are interpretations from a Christian point of view without which there can be no true appraisals of current trends and world happenings.

Nothing would bring more worthwhile results for the kingdom of God on earth than for church people to take and read the weekly publications of their church. Someone has said that we are 'down' on the things we are not 'up' on. There are a multitude of people inside our churches who are either indifferent to, or, perhaps, "down" on, certain things about which they would be enthusiastic if they regularly read the pages of some great church paper.

The tragic fact of our modern Protestantism is that there is a great host of people who have taken solemn vows of loyalty at some high hour at a sacred altar and, yet, who have no zeal and no devotion, and are not harnessed in any definite way to the most exciting enterprise in the world, namely, making the world Christian.

Doctor Frederick Brown Harris

Minister of Foundry Methodist Church And Chaplain of The United States Senate

Well, after all this, it is time to point to a religious journal which will fulfill all these things which we have suggested. That paper is "Zions Herald, the Free Voice of American Protestantism, published every week by the Boston Wesleyan Association, Boston, Massachusetts." Its young editor is the Rev. Emory Stevens Bucke, D.D. Dr. Bucke is a favorite in the Foundry pulpit and is on the list again for this coming summer.

We pick up at random a copy of Zions Herald lying here on our desk. Think of what it would mean for every member of a church to read such articles, week by week, as are suggested by the following ti "American Values — Are They Adequat "The Pink Fringe Accusation;" "Our F in Prayer;" "Relevant to the Economic der;" "What's New in the Bible?" "I Tur from Communism to Christianity," etc., Of course, one would not be expected to ag with everything that appears in a weekly this sort, which is, by the way, the ol Methodist paper. No intelligent person wa a publication which does nothing but c firm his personal attitudes and convicti which feeds his pet peeves and stroking prejudices says soothingly — "Pretty Pus and puts ditto marks under his own idea

Zions Herald is a forum. All sides of questions are presented. If anyone reads article with which he does not agree can refute what is there said, the columns Zions Herald are open to any dignified re What more could be asked? That does mean that Zions Herald has not any opini of its own. It has. It believes in a Christ social order. There could be no quest marks after the affirmations of its dyna editorials. We recommend this paper, in c tent and in form. It is printed most att tively. And to think that the riches of th pages, 24 of them in this issue that we h pen to have before us, come weekly for o $2.50 a year. With a club rate of 20 i only $2.00 a year. Where else could you so much for so little?

Foundry has had a very long list of s scribers for a number of years — one of largest. It is Foundry's loss that that has dwindled somewhat during the past t years. It would mean much for our chu and for our individual lives if, instead of creasing, we multiplied by two the list its highest point. Let's do it. No ot paper that we know of will do more to form, to inspire, to interpret.

We hope, as a result of this article, t you will join those in Foundry Church w are already subscribers to Zions Herald. *printed from "Foundry Facts," Washingt D.C.*

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